

THE  
TREASVRE  
Of Tranquillity.  
OR  
A MANVALL OF  
Morall Discourses, ten-  
ding to the Tranquillity  
of Minde.

Translated out of French by  
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108:01

TO THE  
RIGHT HO-  
NOVRABLE  
JOHN LORD RAMSEY,  
Vicount of HADINGTON,  
The most valorous Rescuer of  
our King: And to the right No-  
ble and vertuous Lady, ELI-  
ZABETH Vicountesse of  
HADINTON, his  
wife, Honours in-  
crease.

Right Honourable,

**B**EHOLD I bring un-  
to your Honours, this  
English Treasure of  
tranquility of minde.  
It is a treasure, and therefore wor-  
thy

## THE EPISTE.

thy of you, who in the iudgement of all those that full know your worth, are worthy of the best Treasure that either Nature or Arte, honour or wealth are able to yeeld, and howsoeuer it be but a small one (for how shall a meane man giue any great gift) and euен so small that easily ye may hold it in one of your hands (in which regard I confesse it is but too unworthy of your greatnessse) yet my wish is that it may serue for a testimony, howsoeuer small, of that no small affection and obseruancie which unto your Honours I doe beare: till at what time some greater token of my duty appeare, and come forth into the light under the lustre of your honourable name.

This little Manual doth intreat of such morall meanes as may further a man to the attaining of true Tranquillity; the which the Poets haue painted out for the pretiosnesse thereof

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thereof under the names of Nectar and Ambrosia, the delicious bread and drinke of their gods; Thereby giuing vs to understand, that the vertue and efficacy thereof is such that it is no lesse able to make men like unto God by felicity; then were Circes sensual cuppes to transforme men into swine by carnall voluptie. In it one shall see how a man may best fortifie himselfe against the violent flashings of his affections and the unreasonable and unseasoneable oproares of his passions, and how he may attaine unto the conquering of the same, and to the knowing of himselfe. In it may likewise be seene how and in what manner a man must carry himselfe about callings, charges and employments, both before, and after his undertaking of them, how to order the whole important actions of his life. It will shew a man how to foresee by prouidence

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and foresight all kinde of changes, and chances that usually do occurre, and how to comport our selues in them, and to keep a correspondency with them, by carrying our selues patiently in aduersity, and moderately in prosperity. Lastly, in it a man may learne how to correct, or couer humors, how to make choice of friends, and how to make use both of other folkes fortunes, and his owne. All which instructions and directions therein mentioned, in the most briefe and bright manner, may serue very much for the attaining of this foresaid Tranquillity, The learned Bishop Don Antonio Gueuara in his Castiliane discourse, dedicated to the King of Portugall, touching the miseries and vanities of the Court, thinketh it a matter almost impossible for a Courtier to attaine therunto so long as he followeth the Court, in regard of the manifold vexations

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vexations of minde, which there doe arise, because of covetousnesse, contention, emulation, and ambition which commonly at Court are so rife: the which graue Bishops iudgement, if it be true, then truely Courtiers stand in much more neede of such furtherances of true Tranquillity as this is, then do other men, and yet I dare perswade my selfe that your Lordships owne selfe doth stand in much lesse neede of such morall helpes, then many other doe. For ye are so farre from covetousnesse (which morall Writers do commonly call the cankerwome of Courtiers) that your bounty and liberality is every where knowne, and deseruedly spoken of: and so free from ambition the Burriour of Courtiers, that your modesty and moderation is to every one more then manifest. The rising and exaltation of men is vsually subiect to envy, but

## THE EPISTLE

is your Lordship good fortune that no man enuieth your good fortune, yearather men wonder how that it is not much more favourable then it is, considering the greatnessse of your extraordinary desert, and your unmatched moderation in this your Lordships present preferment. In revolving and reading the *Chronicles* of our Countrie written by our learned Hector Boece, and by our famous Lesly, Bishop of Rosse, the ornament of our Ile, I find that the ancient name of Ramsey hath in former times afoorded divers famous, and King-fauoured personages, your Lordships Ancestors and honourable kinsmen, which haue done acceptable seruice to their Countrie and Kings. Such a one was sir Alexander Ramsey of Dalehouse Knight, who in King Dauid Bruces time, was a most vertuous wight, and according to the signification

## DEDICATORY.

cation of his name in Greeke) proued another Greeke-alexander euē  
amist strong helper of men. For hee  
is recorded to haue bene the most  
worthy Chieftaine of those dayes,  
and so renowned for his prowesse  
that euery Noble man w<sup>is</sup> faine to  
haue his sonne or kins-ma<sup>n</sup> to serue  
under him. Such a one likewise w<sup>as</sup>  
Sir William Ramsey, preferred  
in the said Kings time, to be Earle  
of Fife, and Sir Iohn Ramsey  
maister hou<sup>h</sup>old to King Iames the  
third, and his greatest minion and  
fauourite preferred to be Earle Bo-  
thwell. These and such others,  
no doubt but that they deserued well,  
each of them in his place: but all  
Albion, yea all Europe knoweth  
that your desert is of a farre more  
notable kind. God who giueth de-  
liverance unto Kings and rescueth  
Dauid his seruant from the hurtful  
sword, did use you as an instrument  
for

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for the rescuing of our Soueraigne  
upon Mars his day, and in that  
towne and place, where once Cune-  
dagius King of Britaines builded  
a Temple unto Mars. The two too  
martially, and mortally affected men  
on their Mars-day, and in their  
Mars-towne, would haue to their  
bloody Idol Mars sacrificed the  
heart-blood of their King : But  
God in heauen who is the true Mars,  
euene the God of Hostes, and the most  
mighty rescuer of Kings on earth,  
kept his seruants heart in his hand,  
& by your happy hand preuented the  
spilling of his blood, yea more, hee  
made themselves the bloody sacri-  
fice, and you the sacrificer. On the  
fift of August, they thought to  
haue made our Augustus to tast of  
death, and to guste of the grane, But  
God turned the day of our Augu-  
stus danger into a day of deliuerance  
for him, and of destruction for his  
enemies

## DEDICATORY.

enemies, and as the Lord made it a day of preservation unto our King, so hath he made it a day of gratulation and thankes-gining unto the Lord, for that his unspeakable fauour. The same is likewise the Calender day of commemoration of the most godly and devout King Saint Oswald, who was a King ful of piety towards God, and of pity towards the poore, as Galfride Malmesbury, Polychronicon, and venerable Beda do write. And who King James-like was an uniting King, euен of the two diuided Kingdomes of Northumberland, Deira, & Bernicia, and a teaching, yea a Preaching, and a converting King. For after his returning home out of Scotland, whether he had fled for feare of his too strong foes, where he had enjoyed protection, with Princely liberty, the space of 18. yeares, and where he together with his brother

Oswy

## THE EPISTLE

Oswy with many other yong Nobles had bene christned and confirmed in the faith by the holy Scottish Bishop Aidanus, as Beda wri-  
teth, he wholly gaue himselfe to the conuersion of his heathenish subiects to the Christian faith, and for the same purpose he sent into Scotland for Aidanus, whom he made Bishop of Lindefarne, and Primate of Northumberland, unto whom also succeeded divers other holy men of the same Country, namely Finanus, Colmanus, Cuthbertus and others. Euen this godly King was accustomed to expound the Sermons and instructions which Aidanus made in the Scottish language, to his people in the English Saxon tongue: so that with greater reason may hebe called, the Prince of Preachers, then was Henry the fift called the Prince of Priests as *Chronicles doe beare.* For Oswal-  
dus

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dus was not ashamed in his own person to teach and expound to his people, the Principels of the Christian faith, and that in publicke, whereas the most vertuous, valorous, and virtuous Prince Henry the fift (the father of that most pious and patient Prince Henry the sixt) yea and the flower of the whole Henries, and most worthy to be a patterne for our yong hopefull Henry to imitate, was called the Prince of Priests, for no other cause, but for that he did honour and respect his Priests & Prelates exceedingly, and tooke a great care for their honourable provision like another Ezekiah. This blessed King Oswald, though in the beginning he got a great victory ouer his too strong enemies, being many more in number then he, at his erected crosse in Heauen-field; yet in the end he fell Iosiah-like by the heathenish hand of wicked Penda the Mercian.

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Mercian King, and that on the fift  
day of August, being but a little elder  
then our Soueraigne was on that  
same day of his danger, Good Lord!  
how great a lamentation was there  
made in the North, whē as holy King  
Oswald fel in the field of Maxfield  
by the hand of the heathenish Penda  
the Mercian King? euen such a la-  
mentation as was made in the South  
when good King Iosiah fell in the  
field of Megido, by the heathenish  
hand of the Egyptian King Pharao  
Necho? And what great mourning  
should there haue beeene made both  
North and South, if our Iosiah, and  
our Oswald, being almost of the  
sams age with them, who were equall  
in yeares all saue one, had fallen on  
that day with them by the hands of  
those two conspiring Pendas, and  
by the renenging hands of two hard  
hearted Pharaohs? For as Pharaoh  
is as much as reuenging in the Syri-  
an

## DEDICATORY.

an ; so were they two set upon reuenge for their father, as the yonger brother did confess. But it was the Lords will that they should proue Pharao Nechos, and yet that in the meane time our Iosiah should be safe. That is to say, that our Soueraigne should Iacob-like proue a supplanter of his enemies, and so continue to be a Iosiah, that is a burning light of the Lords to this land: & that those children of reuenge, should proue lame reuengers, and such as were smitten, for so doe these words of Pharao Necho signifie. They plotted mischiefe in their hearts, and they would haue practised mischiefe with their hands: and therefore the Lord made them lame in their hearts, and in their hands, euен both heartlesse and handlesse : so that they had neither policy, nor power to execute their intended, and pretended reuenge , yea more they were smitten

ten

## THE EPISTLE

ten both by your hand, who did hit them on the teeth, and thunder on them so sore that those euill men were blotted out from among men, and cast away like two forlorne castawayes, in so doing your worthy actions did answer unto the signification of your surname: for as Ram signifieth as much in Hebrew as high and casting away, so doth Rameses signifie a thunder, a hitting in the teeth, and a blotting out euill.

At what time the sunne was in running of his Giants race, being mounted on the backe of the celestiall Lion, euен from Aries top to Pisces taile; and that Albions Sun was running his race under Aries, (which according to Ptolomee, and the Astrologians, is the celestiall signe of this head-lle of men, as it is of the head of man,) being mounted on the backe of a Lilly-bearing Lion, running as it were, with the Leopard

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Leopard, from Kentire to Kent,  
and from Catnesse to Totnesse, for  
the prise of the Rosen Crowne: At  
that same time, and eu'en when as he  
was come almost to his rinks end, and  
ready to lay hold upon the prize, the  
Deuouring Lyon beganto roare  
and rampe, and never to take any  
rest from compassing till he had stir-  
red up some compassing Sheba a-  
gainst Dauid, the beloved of the  
Lord, as the word signifieth: For  
Jacob hath hee loued. But behold  
the Lion of Iudah, who feedeth a-  
mong the Lillies, and taketh  
pleasure in the gathering of Lillies,  
(as the spouse in the Canticles spea-  
keth) eu'en he holpe his Lilly-bea-  
ring Lion, and put into your Lord-  
ships yong heart the courage of a  
lusty Lion for the confounding of  
the old Deuouring Lions instru-  
ments, our Lilly-Lions foes. Thus  
the Old Lion misseſ of his project,  
and

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and the Lilly-bearing-Lion ere it  
was long wan the prize.

In the spring time, and in the beginning thereof, when all things begin to spring and to sprout, the Lilly of the North began to spring, and to put forth both a white and a red floure. When Phœbus, the bright eye of the world, had begun in the signe of Aries to ouershine the whole Hemisphere, then our Phœbus, the bright starre of the North, began to ouershine Albions whole Isle, which is under Aries: yea and is as the heauen-fauoured head of Ilands, yea of lands, under the head of Aries, as is likewise the head of mā. And my wif his, that the whole body of Aries may once fall into his hands who hath already the head. Ptolomie in his Astrological Construction, & Pontanus in his coelestiall things, will soone shew a man what I meane. Our King hee euен entred to this

Crowne

## DEDICATORY.

Crowne about that time that Almighty God entred into the world by the creation thereof, and our Saviour entred into the world for the renovation of the same by the assumption of our flesh: eu'en then (I say) when as IESVS the sonne of MARY, beganne in his blessed mothers wombe to make all thinges new, IAMES the sonne of MARY began his new Kingdome. At what time the Lord IESVS came downe from God in Heauen into earth, amongst men to make an Vnion betweene Heauen and Earth, God and Man, yea and betweene Man and Man (for all God and Christ's actions aime at vniōn: ) at that same time came King IAMES downe from the North into the South, to make an Vnion betweene North and South, and betweene Men & Men, I meane betweene his Northerne and Southerne subiects.

W<sup>th</sup>o

# THE EPISTLE

Who as hee is sprung from the  
blessed Bed of the white-red-rosie  
union of two royll Houses; so hath  
the eternall Vnion-maker appointed  
him to be the auspicious Author of  
a farre greater Lilly-rosie, and  
white-red-crossie vniōn of two anci-  
ent Kingdomes. To the end that two  
(once warring and iarring) nations,  
might bee reconciled and vnted in  
allegeance and loue, as they are in  
religion and language. The which  
thing Merlin many hundredyeares  
agoe hath cleerely foretold in these  
searmes: Pacificabuntur natio-  
nes Regni, & Leo ad stateram  
sedebit: Bruti nomine vocabitur  
regnum, & nuncupatio extrane-  
orum peribit. The nations and peo-  
ple of the Kingdome shall bee paci-  
fied and vnted by the Lyon that shal  
rule. The Kingdome shall bee called  
by the name of Brutus Britany, and  
the other name which forrainers,  
that

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that is, the Saxons, or Angles, brought in, shall faile. Yea, the same Merlin hath likewise foretold long ago the plantation, and conformati-  
on of Ireland, by his Maiesties meanes in this manner: *Sextus Hi-  
bernix moenia subuertet, & ne-  
mora in planitiem mutabit, di-  
uersas portiones in vnum redu-  
cet, & capite Leonis coronabi-  
tur. The sixt (saith hee) shall ding  
downe the walles of Ireland, that is  
to say, the thicke woods, forrests,  
and treesthereof, by turning them  
into arable ground. The divers  
portions of it shall bee brought into  
one, and it shall be crowned with the  
Lyons head.*

The which prediction, mee thin-  
keth, ought rather to be understood  
of our King, who is not onely descen-  
ded from the ancient Irish Kings,  
no lesse then from the English, Bri-  
tish, and Scottish; but also is the  
sixt

## THE EPISTLE.

fixt of the name of Iames, bearing a red Lion in his Armes, & hath also taken order for that foretold plantation of Ireland: rather I say, then to understand it, & expound it with Alanus Magnus, of King Henry the first. Except hee had meant it of our hopefull floure of Princes, Henry the first Prince of Cambria, and of Cumbria, Albions yong Lilly-rosie-Lyon, and the first of that name since the Concord, as the other was the first of the same name from the Conquest.

Finally it was but a few daies after the festiuall time of the blessed and glorious Saintes ( according to our English Calender ) Iames the brother of Iohn, and Anna the mother of Mary, that Sathan Herod-like thought and sought to haue killed Iames, the happy son of a matchlesse Mary, and the memorable mother of great Britaines greatest grace

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grace and united glory; and Anna  
likewise, a gracefull Mother of  
rest, according to her name, and the  
happy mother of so many hopefull  
children. That great enemy of kings,  
yea of all mankinde, I say, thought  
even at that time to haue slaine both  
of them, Iames with the edge of the  
sword, and Anna with endlesse sor-  
row. For he was sorrie to foresee how  
that a golden-rosie crowne should bee  
set vpon their happy heads at this ha-  
ly time. But the Lord hath preser-  
ued both (and long may he preserue,  
both.) and at that festiuall time, at  
which sathan thought to haue fea-  
sted vpon their fall, he made their  
crowne to flourish; for hee set a ro-  
sie crowne of pure gold vpon their  
heads, and clothed them with glory  
in the eyes of all Albion, yea, of all  
Europe. And hee that hath set the  
Crowne vpon their heads, will keepe  
it on in despite of the diuell, and of

## THE EPISTLE

all such blind-zealed passionatists, (I will call them no worse) as haue either sought, or shall seeke hereafter to hurle downe head and crowne into the dust, or to blow all up into the aire.

And not onely hath the great King-crowner set upon his seruants head a crowne: yea a triple crowne of Vnion; but also he hath put into his hands an Harpe, the which as Orus Apollo writeth, is the hieroglyphicke, or symbole of Concorde, (for our God is a God of Concorde, and our King is a King of Concord) to the end that Dauid-like by the musicall melodie thereof, euен by the gentle moderation of his patient and peaceable minde, and by the pithy and pleasant perswasion of his eloquent mouth, he may chase away Sauls euill spirit of malice and murmuring from our mindes, and make all our partialities and private respects

speets to depart, to the end; that Iuda and Israël may bee made one perfect people in union and affection, as well as in subiection; and in loue as well as in religion. And truly if we bee not worse-spirited then Saul was, and more ungratefully affected then hee, Dauids harping must at last chase away the uncleane spirit of Division from our heads, and bring home the cleane and quiet spirit of Vnion into our hearts, that in the end both North and South may ioyne hands, and sing to the praise of the God of Vnion, that sweete harmonius song of Vnion: Ecce quam bonum, & quam iucundum fratres habitare in vnum.

O how happy a thing it is,  
And ioyfull for to see,  
Brethren together fast to hold  
The band of Vnitie.

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And truly Dauid deserueth a farre better requitall at our hands for his harmonious harping, then that any of his passionate patients, whether North or South, (for it is not the South alone that is auerse from Vnion) should with gracelesse and gratelesse Saul, seeke thus to wound his heart with the sharpe speare of obstinate opposition. And yet for all this hee leaneth not off Orpheus-like, with the harmony and melody of his harpe to charme and tame the wild beasts of our iarring affections, passionate oppositions, and timorous apprehensions, to the end that the Lyon and the Leopard may be for ever made faithfull friends, and may euен brother-like lye and lye together (to speake with the Prophet Isay) yea and dwell together as it were in one denne.

Our Orpheus is labouring by all meanes with the harmonicie of his Harp

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Harp, to turn our swords into fithes,  
and our speares into spades, to the  
end that there be no more hurting or  
fighting hereafter in Albion among  
our selues, and that all former  
troubles and by-past quarrels may  
be forgotten, according as the Scrip-  
ture speaketh. But if wee will needs  
be more uncharitable, and vntame-  
able then were Orpheus beasts at  
the sound of his Harpe, then we shall  
haue good cause to feare, least wee  
both proue at home, and bee called  
abroad brute-anes indeed. For if we  
will bite and backe-bite one another  
like dogges in the beginning; be-  
ware least like the Lyon and the  
Leopard, we consume one another  
in the end. The which euill thing, I  
pray the God of Sion, and the God  
of Vnion, who is likewise the God  
of Iacob, euен of our Iacob, and of  
his Albion, yea and of his Albions  
Vnion for euer to forbid.

## THE EPISTLE.

The Lord who is the Author of Vnion, and whose nature is Vnion, as his number is Vnitie, had purposed to make his seruant the instrument of this Vnion. Even Iesus the Prince of of peace, who is our peace, and hath made of both, one, by breaking downe the stop of the partition wall, (as the eApostle speakest) hee had appointed to make Iames his seruant to be Britaines peace, and to make of both kingdomes one, by breaking downe the partition-wall of partialties, oppositions, passionate affections, and priuate respects. That great King-crowner, and matchlesse Vnion-maker, I say, had euен determined to adorne and decore his seruants head with an Vnion-diademe, whose price (like unto King Lemuels vertuous woman) is farre aboue the pearles. And hence it is, that his enemies, which imagined mischiefe, & intended

## DEDICATORY.

ded euill against his sacred person ;  
in the North to hurle him downe  
into an hole, in the South to blowe  
him vp unto the Pole, could not pre-  
uaile.

Thus we see our soueraigne gra-  
ciously preserved, and in a manner  
gloriously transfigured in the sight of  
his louing subiects, at the same time  
that our Sauiour was most glori-  
ously and visibly transfigured vpon  
mount Tabor in the sight of his  
three principall Apostles, Peter,  
Iames, and Iohn. I say hee was  
in a manner transfigured at that  
same time, because at that same  
time, of a supposed dead man he was  
found to bee aliuie, and in effect did  
passe, or was translated from death  
to life. Yea more, of a Prince hee  
was transformed into a Preacher,  
and a publisher of Gods powerfull  
preseruation, shewed in his owne per-  
son, and of his praises for the same

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in the middes of the Congregation of the people. The which hee did performe in the most publicke manner, and in the most publicke place, euен upon the crossie Mountaine of purity and contrition (for so doth the word Tabor signifie, ) I meane in the middes of the choysest and purest Citie of the North, Edinburgh. At which time hee appeared more pretious, and glorious in the eyes of all his loyall and louing subiects, then euer hee had done before. Yea euен so precions, and so deere, that the eyes of the multitude could not bee satisfied enough with beholding him, both when, as hee was upon the Crossiemountaine, and when as hee was come downe.

True it is, that there were some which could not at first with incredulous Thomas be perswaded of the Truth, except that they had either  
seen

## D A D I C A T O R Y.

seen or felt the very wounds and blowes upon our Soueraignes Body, neither could bee brought to give trust to the true testimony of a seeing, yea a touching Thomas, euen of a Noble Earskin an honourable branch of honour (according to the Saxon signification of his surname) I meane my Lord Vicount Fenton, then a valourous Rescuer of our King, and now the worthy Capaine of his Guard, and both then and now, one of his Highnesse best deserving seruants. Neither could the testimony of your Lordships owne selfe, a seeing, yea a touching Iohn, preuaile with them, though your testimony was euen sealed, not onely with the conspirators blond, but likewise with your owne, whereof ye had the markes then to shew, and as yet still keepe the skarre thereof in your skin. But both these haue bene better informed since, and the better par-

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then; was fully perswaded of the  
Truth, & esteemed that they had re-  
ceiued, as it were, a voice from hea-  
uen in this notable preservation and  
real transfiguration of their Prince.  
This is my seruant in whom I am  
well pleased, obey him, honour  
him, and thanke God for him;  
yea all his good subiects and ser-  
uants there present said in effect with  
Peter, Iames, and Iohn, It is  
good for vs to bee heere, It is  
good for vs to be here to see our King  
in safety, it is good for vs to haue  
such a Lord as the Lord loueth, such  
a maister as is Gods seruant, & such  
a King, as the immortall King koe-  
peth. And the King himselfe: it is  
good for me to haue such subiects  
and seruants, as loue me so dearely  
that they cannot bee falle with loo-  
king on me, after my danger, and de-  
livery, and it is good for me to haue  
such a forward and toward seruant  
in

## DEDICATORY.

in my neede and at a pinch as my  
yong Ramsey. And truely my Lord  
euен as your Christen name signifi-  
eth Grace, and the place where first  
your vertue did appeare, signifieth  
the towne of Grace, and as the per-  
son in whos cause it did appeare is a  
Prince full of Grace; so methinketh  
that God bath wonderfully graced  
you in that he would haue your ver-  
tue to appeare in this kind, and at  
that time: and in that he would haue  
the beginning of your Lordships ex-  
altation to fall out in the time of his  
sons glorious transfiguratio: for euен  
then did the Lord begin to call you  
up from the low valley of worship,  
into the high hill of honour, where  
ye were transfigured from the condi-  
tion of the Kings Page, unto the  
Kings preferuer. Whereupon, of a  
Gentleman by birth and bloud, yea  
were within a while made a Noble  
Baron, yea and a worthy Vicount:

and

## THE EPISTLE.

and that which I had almost forgot  
(pardon me I pray you, for it is be-  
cause your Ls. order hath not a par-  
ticular or patronal name) of a vertu-  
ous Squire ye were dubbed a coura-  
gious Knight. And though you be not  
of any patronized order, as of the Pa-  
lestinian, White-crossie order of  
Saint John, according both to your  
Lordships name, and the name of the  
place (being called S. Johns towne)  
where your vertue and knightly va-  
lour did fist shew it selfe, nor yet of  
the Cattiliā Red-crossie order of S.  
Iames, according to the name of the  
festiuall time, neere unto which your  
Lordships vertue did appeare, as also  
of the person, in whose cause yee did  
so generously, and valourously ven-  
ture your selfe, nor yet of any of the  
two Aragonian orders, the one  
Black-crossie the other Red-crossie,  
instituted by Iames King of A-  
ragon, though I say your Lordships  
Knighthood

## DEDICATORY.

Knighthood hath not any such note  
or name, yet I am assured that all  
worthy personages will honour your  
Knightly courage, and deferre unto  
your vertue and worth, and ac-  
knowledge you for King Iames his  
rescuing Knight: and this will  
serve you in stead of a Saint Iames  
or a King Iames his order of Al-  
bion. But to shut up at last, my  
discoursing dedication, for the dedi-  
cousnesse whereof I must implore  
your Lordships, and the courteous  
Readers favourable excuse: as I ho-  
nour your Lordship for your worth,  
and your well deserving of our King,  
and whole Countrie, both North  
and South; so must I tell you, that  
you are infinitely beholden unto al-  
mighty God for your good fortune:  
whether ye regard your Lordships  
honorable exaltation, or yet your  
happy association in mariage with a  
gracefull Elizabeth, the eldest  
daughter

## THE EPISTLE

daughter of the Noble Earle and Countesse of Sussex. The which your Lordships alliance with so ancient and honourable an house, I doubt not but ye doe esteeme as one of the chiefest degrees of your Lordships earthly felicity. Your Lordship knoweth who hath said it, honorantes me, honorabo, such as honour me, I will honour. Goe on therefore in proouing thankefull unto God for the honour which hee hath already giuen you, and yet hee will give you more. For according to the measure of your honouring of God, shall God make you to be honoured of man; it is an easie thing for the great King of hearts to open yet a wider doore in our Saloimons large heart to let you in, and when he hath once opened the doore, it is as easie a thing for him to shut it so fast, that ye shall never go out of it, for he that hath the key of Dauid which openeth

## DEDICATORY.

neth and no man shutteth, & shutteth and no man openeth: hath also the key of our Davids heart in his hand, and hee openeth, or shutteth the same, when and to whom it pleaseth him. Your L<sup>s</sup> surname was one of those that did favor the right of Edgar Etheling in England to the English crown at the Conquest: and therefore was forced to flee with Edgar into Scotland, as our renowned Leslie Bishop of Roise, and Hector Boece with others, do write. And in Scotland it was endowed with lands, livings, & Lordships, & decorated with Titles of honour in the persons of divers of your L<sup>s</sup> honorable ancestors & kinsmen, as I shew in some particulars mentioned above, though not in all. And now againe it is come into England, whence once it did spring, to reuine, now after the Concord, the ancient honor which it had before the Conquest, in your Lordships noble person.

## THE EPISTLE

that euen as God hath made you the instrument of much honour and credite unto both countries by the meanes of your vertue, and rescuing hand, so may yee beare or reapethe fruite of honour in both Countries. But least I seeme to some to speake too much, heere I stay, wishing unto your Lordship, and your worthy Lady for your stay, the fulnesse of Gods grace (according to the signification of your two christen united names) together with the highest step and top of stable honour; and so I rest.

Your Honours right deuoted to all humble duties.

JAMES MAXVVELL.



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DISC. 6. Of the diuersity of actions.

DISC.

## The Contents.

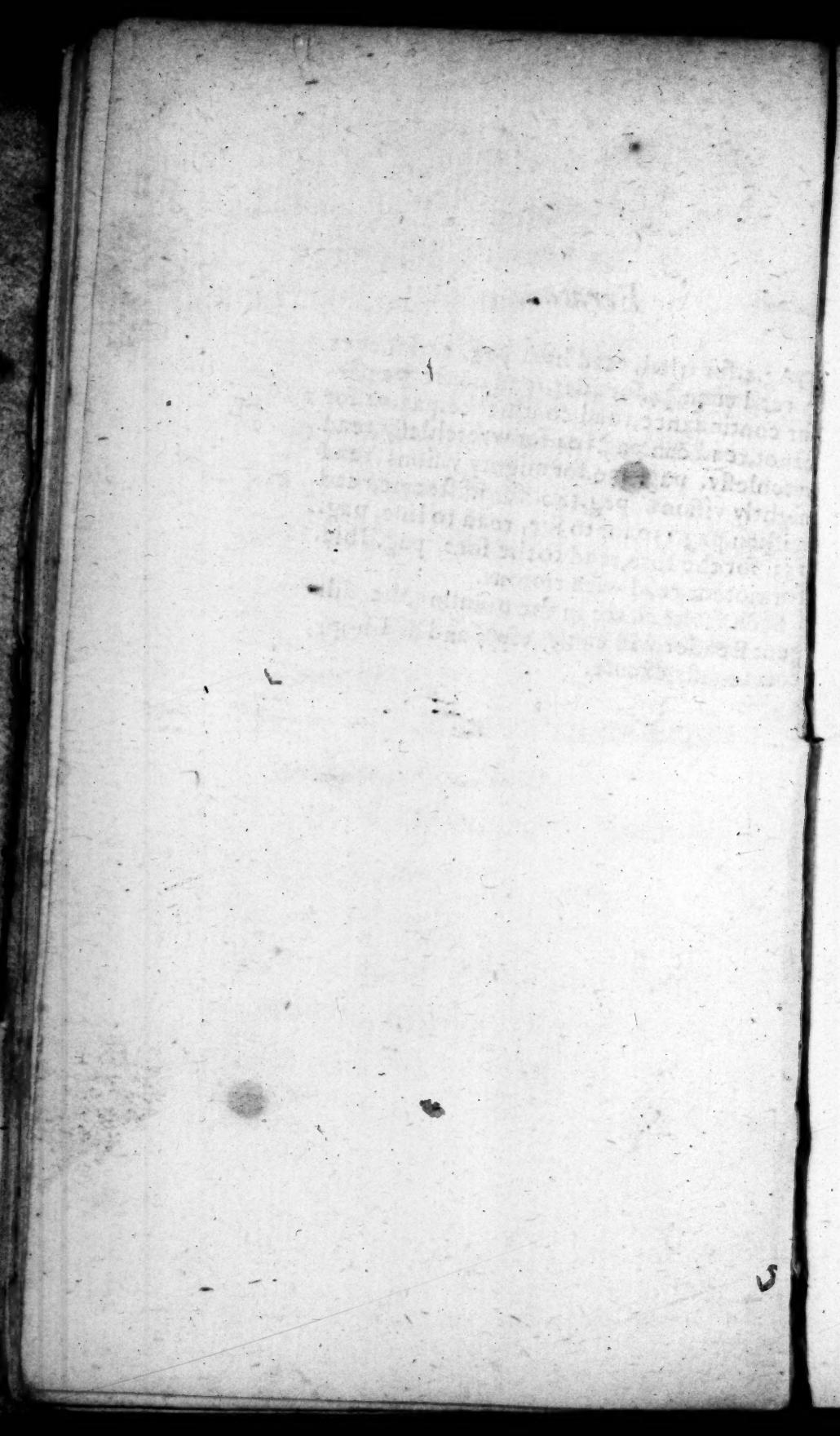
DISC.7. Of the choice of friends.  
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A

## Errata.

PAg.4. for tried, read had. pag. 26. for euer  
read eu'en. 34. for euer, read neuer. pag. 86.  
for continuance, read continence. pag. 92. for  
cānot, read can. pag. 104. for wretchlesly, read  
retchlesly. pag. 130. for mighty visions, read  
nightly visions. pag. 140. for misteeme, read  
misken. pag. 150. for to iue, read to liue. pag.  
153. for the fore, read to the fore. pag. Ibid.  
for riotous, read with riotous.

Such faults as are in the pointing, the dili-  
gent Reader will easily espy, and as I hope,  
courteously excuse.





# A Manuall of Mo- rall Discourses, tending to Tranquility of *Minde,*

## DISCOVRSE. I.

*How we must prepare our selues  
against the assaults and onsets of  
our passions.*



ONSidering that our  
happines on earth doth  
hang (next after the  
knowledge of Christ)  
vpon our actions, and that the  
soule is, as it were, the Fountaine  
and wel-spring thereof; our  
chiefe care (if we desire to liue  
B an

an happy life) should be to make the better part of vs quiet and calm, endeaouoring by al meanes, that it be not troubled, nor diseased by vulgar & popular opiniōs, as being things much contrary to the excellent nature thereof.

There are two times, the one of prosperity, the other of aduersity, wherein the soule is wont to bee vexed and tossed, with the passions of the inferiour part, as with so many violent and impetuous winds. And therefore we must herein imitate the Mariners, which before they loose off from the port, doe furnish themselues with all things necessary and needfull for resistinge of the tempest and storme: so must wee prouide our selues aforehand of such sound and substanciall discourse, as may anker & stay the minde against the

the push of our passions, when as they, like so many surging waues, do, nil we, will wee, fling themselues aboard into our boate, and euен as *Xenophon* did exhort his fellow Cittizens to sacrifice vnto God in the time of prosperity, to the end they might finde him the more ready and favourable when as they should inuoke him in their aduersity: So should we doe, and withall, at our first leisure, wee must contract acquaintance with rectified reason, to the end, that when wee shall stand in need of her aide and assistance, she may come running to vs at our call, as knowing vs by our voyce, and hauing already an affectionate & earnest desire for our defence.

The discourse of rectified reason is the maister and daunter of all peeuiish and peruerse affecti-

B 2 ons

ons or passions. For, when as we haue once taken good notice of them by an earnest examination and tryall, made and tryed touching the same; and that wee haue ripely and aduisedly weighed both what power they haue ouer vs, and what Empire wee hold ouer them: They are not thereafter so fierce, and furious in our behalfe, but are more easily, and with much lesse adoe appeased and pacified. They therein not a little resembling our little dogges, which will barke vncessantly at such as they are wont to see, but by and by are quieted as soone as they heare the voyce of such as they know.

The wise haue compared the commandement of the minde aboue this sensuall and terrestriall part of the soule, out of which

which our passions doe spring, vnto the office of a Rider, who teaching, and training his horse, and sitting within the saddle manageth and turneth him at his will. But small credit should the Rider receiue, that should bring to the Tourneyment or Tilte a yong horse, which had neuer before borne the bit, nor galloped in the round, But hee must needs in the first place breake him by conuenient discipline, before he vse him in any errand or action of importance. In like manner before we put our backes vnder the burthen of any businesse, or expose our selues vnto the publicke view of the world, we must endeauour to breake and bring vnder this wild & vnbac-ked part of the soule, and make it, as it were, to bite vpon the bit, by bringing it to learne the

lawes and measures whereby it must be managed, and maistered in all occasions, and at all occurrences, & in the meane time we must not forget to enhearten and encourage it, by acquaunting it with the pleasure and contentement, wherewith is accompanied the issue and end of all worthy and vertuous actions.

Meditation and Discourse is that which giueth an edge vnto the soule, and maketh it steele-hard and vnpierceable, euenvnto the sharpest point of the strongest passion, & vsually we proue admirable at euery such exercise as we haue before hand accustomed our selues vnto, what difficulty souuer it may seem to carry with it. On the other side, there is nothing(bee it never so easie) which will not seeme hard and difficult, and withall much trouble

ble vs, if it do finde vs but nouices, and new apprentices there-in. How often thinke yee, must *Canius* haue needs thought vpon death, and revolued in his mind what thing it should bee, who being condemned by the Tirant, and sent to the place of executi-on, was so farre from being any whit disnayed thereat in his minde, that merrily, and as it were iestingly, he bid the Cen-turion, who came for him, re-member that he was stronger by the aduantage of one table, then he against whom hee played at that houre? And who taking his leaue of his neerest and dee-reit acquaintance, for his last farewell, vttered no other words but these: *Now my deere friends, I shall presently finde that which I haue so long longed after, & so much desired to know, if the soule bee im-*

*mortall, and whether men in dying,  
do feele the separation of the Soule  
and Body which they indure? We  
must needes thinke that this  
poore Pagane had a long time  
exercised himselfe in comman-  
ding, and ouer-ruling his passi-  
ons, and that hee had aforehand  
armed and fenced himselfe with  
faire resolutions, seeing that  
with such constancy, and grauity  
he went to vndergo a death both  
cruell and vniust. If the onely  
desire to vnderstād, what should  
become of the soule after death,  
could make the torment, and tor-  
ture not onely tollerable, but also  
acceptable vnto him, what re-  
solution then ought the certaine  
and assured knowledge of the  
soules immortality, together  
with the hope of eternall felicity  
worke in such as doe seriously  
meditate vpon the same in their  
•mindes*

mindes? May not these goods, thinke ye, make vnto such minds not onely supportable, but euuen comfortable & delectable, both death it selfe, and all other disastrous afflictions, which they endure, seeing they are as the waues which do push vs forward vnto the sweete and sure port of euerlasting rest and repose?

Dis. 2.

*Of the choyce of Callings and  
Affaires.*

**M**AN is not borne to liue his armes a crosse, but rather, as one of the fairest members of this faire fraime, he must confer, and contribute his whole trauell and paine to the conduction and conseruation of that ciuill societie and condition wherein hee is placed. But be-

B 5 cause:

cause that of the choyce which men make of a calling, their rest and quietnesse doth principally depend, and that nothing doth so much auaile to the leading of a contented life, as when they find themselues fit for the same: they ought, me thinketh, before all other things, to take a tryall of their owne strength, and seriously bethinke themselues of that charge which they are about to embrace. Because vsually wee presume too much vpon our owne power, and attempt more then our ability is fit to atchieue. And this error we see is incident almost to all our actions: hence it is, that some will dispend more then their meanes may well beare: Others in labouring and toyling goe beyond their abilities; some are not maisters of their owne anger; others there are

Disc. 3.

Of prouidence and foresight.

Y Ee must take order that yee  
be not surprised of any hu-  
maine accident, whereof (if it be  
possible) yee haue not bene be-  
fore-hand prudently foreseen,  
which thing yee shall easily per-  
forme, if in all the affaires yee  
shall take in hand, in the first  
place ye doe diligently fore-be-  
thinke your selfe of such incon-  
ueniences and crosse encounters  
as may fall out in the same, ac-  
cording to the nature, quality,  
and ordinary issue of the affaires:  
and certainly such foresight  
doth maruailously mittigate,  
sweeten, and abate the sharpnes,  
and harshnes of all such sinister  
accidents and chances: the  
which cānot bring you in so do-  
ing

ing any sensible, or notable alteration and change, by reason of their not comming vpon you as vnlooked for, But contrarily they doe not a little endamage such persons as suffer themselues to be surprised, neither do consider how that nature sending the into this world, hath allotted them rough, and vneasy seates. Such men doe not minde how that about their owne dores many times they haue with their eyes seene the louing wiues weeping and bewailing their deceased husbands, and the husbands with dewy eyes burying their beloued wiues, and deere children. They doe not ponder how that such persons as did yesterday walke, and talke with them, to day dead, lye buried in their graues. So apt are we to be deceiued, and so little foresight

fight haue we in our owne fortune, that what we see daily with our eyes happen vnto others, we neuer, or sildome consider that the like may befall our owne selues.

If we would take such notice of things as wee ought, wee should rather find occasion offered vs to maruaile how that disasters, and dangers, which doe follow vs at the heeles, haue delayed so long to ouertake vs, and hauing ouertaken vs, how it could bee possible that they should haue handled vs so harmlesly, and gently as they haue done. O how grosly we deceiue our selues, when as for feare that men take vs to be timerous and feareful, we thinke ill to forecast and foresee dangers, and will not a whit mistrust our owne iudgement! It behoueth the

man

man who is minded to make  
faile, to know that hee is in the  
possibility to haue a storne, and  
wee must know that the chance  
which hath hapned to one may  
likewise befall vnto vs, and that  
which hangeth ouer the heads  
of all, may fall vpon any one of  
vs all, without exemption or ex-  
ception whatsoeuer. The man  
who marketh well anothers mis-  
fortune as a thing which may no  
lesse befall vnto himselfe, then it  
hath already done vnto his fel-  
low, hath this aduantage, that  
before any such mischance take  
hold of him, he is already armed  
against the fury and force of the  
euill. Then were it too late for a  
man to make head against a dan-  
ger, when it is already come, &  
bootlesse should it be for him to  
say, I did not think, forsooth, that  
such a mis-fortune should haue  
befalne

befalne mee. And why so I pray you? is there any wealth in this world which hath not following after at her heeles pouerty and need? or is there any health that is not apt to be diminished by a lingring disease? or any honour or grace which is not impossibility to be turned into dishonor & disgrace? or what high rising is there which is not apt to haue a dolefull downe fall? or is there any estate from the pedlar euen to the Prince, exempt from alteration? and that which hath befallne to one may it not likewise befall vnto another? It were a matter both tedious, and contrary to our designe, to discourse of such as fortune (if so wee may speake) from high roomes hath brought low, and of mighty men in a moment made miserable. In such a variety and vicissitude

situde of matters, if ye doe not fore-bethink your selfe, how that all humane accidents may touch you, as wel as others, ye giue aduersities great power ouer you, the which by the prudēce of him that foreseeth them are not a little abated, & made more milde. Our minds out of questiō, shold be in greater rest, if our actions were occupied about such things as be of a more certain & cōstant condition. For at least hauing once attained them, wee should content our selues therwith, and enjoy the sweetnes and commo-dity therof, in tranquility & ease.

But seeing that in this world, all things are subiect to totte-ring and turning, and that there is nothing vnder the cope of heauen stable and firme: the remedy most fit vnto our infir-mity is to foresee this instabi-litie,

litie, and not to passionate, and turmoyle our selues about those things, the possession whereof is no lesse toylesome; and trouble-some then was the acquisition & purchase therof. And therfore wee must loue them as things which may leauue vs, and withall, we must haue so much foresight that they neuer leauue vs the first. When on a time it was told *Anaxagoras* that his sonne was deceased: I knew very well, quoth he, that he was a man, and that he was borne to dye once. In the like manner must we bee prepared for all aduentures. My friend hath not assisted mee, well, I knew that he was a man, and one that might change. My wife was very vertuous, and yet was she but a woman. The man that thus before hand bethinketh himselfe of humaine accidents, shall neuer

uer be taken at vnawares, neither  
shall he need to say, as customa-  
bly the vnaduised are wont: I  
did not thinke of such a thing:  
vnto whom the chances of for-  
tune do occasion much affliction  
and anguish, because they finde  
themselues disarmed of this wise  
foresight. The well-advised  
Prince in time of peace maketh  
ready his preparatiues for the  
time of warre. *Ulysses* ouerpas-  
sed many dangers and difficul-  
ties, and yet none of them all did  
afflict him so soare, as one thing  
which did take him at vnawares,  
euen the death of a dogge which  
hee loued deerely. So that the  
common prouerbe wee see pro-  
ueth true: *That a person surprised  
is halfe beaten.*

Disc.

DISC. 4.

Of each mans Vocation and  
Calling.

IT cometh oftentimes to passe  
that such as do not thinke di-  
ligently of that which they doe,  
are seene to fall into such a kind  
of life as is painful to beare, and  
yet more vneasy to be abando-  
ned. The which is certainly a  
great difficulty, and a case that  
doth require much prudence,  
and no lesse patience, with piety  
to implore the aid and assistance  
of God; considering that pa-  
tience with humility in Gods  
behalfe, is the remedy which  
most doth lighten and ease the  
euill. Consider the poore pri-  
soners, what paines they endure  
in the beginning to beare the  
burthen that is laid vpon their  
legges

legges, but after that they are once accustomed thereunto, necessity teacheth them, and vse maketh all such hard vsage easie vnto them. There is no manner of life, howsoeuer hard & strict it be, which hath not some kinde of solace and refreshment, one or other to sweeten the same. And truly there is not any one thing, wherein Nature hath so much fauoured vs as in this; that she maketh vs to finde the remedy, and mittigation of our misfortunes in the sufferance of the same.

The case then so standing as it doth, that man is borne obnoxious, and subiect vnto all manner of miseries, we must cōsequently suppose that wee are all of vs the prisoners of Fortune, who holdeth vs tyed, and fettered fast hand and foote; and that there

there is no difference, sauing that the fetters and chaines of some, are of gold, and of other some of yron. We are all of vs in one & the same prison, and those that hold others captiue are in the like condition and case themselves, in regard of others. If the desire of honour turmoileth thee, the desire of riches doth trouble another. If the basenesse, and obscurity of birth doth afflicct the, to others Nobility and greatnesse doth bring a thousand discontented thoughts: Art thou subiect to the commandement and will of another, that other is subiect at least to his owne, hauing his braines and his breast beaten with ten thousand heart-burnings, and diseasments which thou doest not espy, in summe if yee marke all things well, our whole life is nothing but a ser-

C uitude

uite where in euery one ought  
to take good heed how to de-  
meane himselfe in his calling, &  
how hee may content himselfe  
therein, winking at that which  
is euill in it, and applying him-  
selfe vnto that which is good.  
For there is no calling, howsoe-  
uer painefull and toylefull it bee,  
wherein the patient soule doth  
not finde some contentment and  
gaine, though that cunning and  
skill bee more exquisite in time  
of aduersity, then of prosperite.  
For when as difficulties and  
crosses doe present themselues,  
then must we gather all the for-  
ces of our wits together, and set  
our whole vigour and vertue  
against such imminent or present  
euils, reposing our whole confi-  
dence in God. *Jonas* had euer  
leisure within the Whales belly  
to make his supplication & pray-  
er

er unto God, and was presently heard. In this manner all accidents, howsoever grievous and vneasy they be, may be sweetned and lightned not a little.

To this purpose also it is good that each one set certaine bounds and limits to the hopes of his life, and that hee thinke with himselfe that howsoever humane things bee different and diuers for the outward semblance and shew: that neuerthelesse inwardly they resemble one another in their inconstancy and vanity.

Beare not enuy against such as are in higher place then your selfe, for oftentimes that which we account height, is as a steepe hill from whence a man with very little adoe is hurled downe headlong. And truely such as haue liued content, haue not

C 2 bene

beene alwaies those that haue  
made the better choise, but ra-  
ther those who prudently and  
discreetly could cary themselues  
in that estate and calling which  
they once made choyce of, ta-  
king patiently the euill that fell  
out therein, and endeauouring to  
redresse such accidents as did  
crosse their desires, and for this  
cause *Plato* did compare the life  
of man to the play at dice, wherat  
whoseuer doth play, ought al-  
waies to striue to haue a faire  
throwe, and yet should content  
himselfe with any cast that com-  
meth. For seeing that good or  
euill luck is not in our power,  
at least wise wee must labour to  
take cheerefullly our chancie, &  
withall to thanke God, for that  
the worst that could, is not fallen  
forth. Men of weake wit, hauing  
fortune at will, are so transported  
with

with ioy that scarcely they know what they doe, they are so insolent, that no man can keepe them company, they can abide nobody and nobody can abide them. Whereas in the time of aduersity they are so amazed and so melancholious, that they are almost ouerwhelmed with sorrow and heauinesse of mind, yee shall see them like vnto the sicke of a languishing, and anguishing disease, which can neither abide heat nor cold.

The Philosopher *Theodorus* was wont to say, that he gaue his Schollers instructions & lessons, with the right hand, but that they receiued them with the left, and so doth it fare oftentimes not with a few, who with the left hand take hold of the lucke which fortune ( I meane Gods prouidence) reacheth the

C 3 with

with the right. It were much better in my iudgement wisely to imitate the wise diligence of the Bees, the which of Thyme which is but a dry and harsh heatbe, do make the sweete and pleasant honey. So shold we out of this harsh and combersome life extract and draw whatsoeuer therin is good, and in the meane time chase away what is euill therein, or case and couer it closly, and who knoweth not but that such as are exercised in the actions of vertue can draw, by a certaine secrete and supernaturall kind of alchimie, good out of euill? *Diogenes* was banished, but hee made good vse of his banishment, in that he did in the meane time betake himselfe vnto the study of wisdome. And this shall not be so difficult and hard to do, as it seemeth to be, if by frequent

frequēt exercise ye do endeauōr  
to acquire, the habitude & settled  
custome of liuing content. Can  
ye not abide in the houses of  
Princes and great men? content  
you then with your owne. Do ye  
find your selfe vncapable of go-  
uernment in the Cōmon-wealth?  
play then the good Citizens part  
& be cōtent to obey. Thus doing  
ye shall make vnto your selues  
facile, and easy, that which most  
men deeme to bee dfficult and  
hard in the course of our life.

Moreouer it shall much a-  
uaile you in your discontentmēts  
to represent vnto your selfe the  
great and famous personages of  
the time past: how and with  
what wisedome, and courage  
they haue remedied and borne  
the crosses and calamities which  
befell them in this life, Doth it  
displease you that you are desti-

tute of children? Consider how many Kings, Princes, and Potentates, haue dyed without issue. If pouerty doth vexe you, weigh in your owne minde, how many excellent men haue bene likewise poore, who neuerthelesse haue liued patiently without complaining. On a day it was told the Philosopher *Stilphon*, that his daughter had done amisse: the fault (quoth he) is not in me, but in her fortune and mine. If the churlish and foward conditions of your owne grieue you, set before your eyes so many wise, honourable and illustrious men, as haue quietly comported with the importunitiess of theirs. *Socrates* had the most foward wife in the world, and hee said that, by enduring of her at home, hee did learne to bee patient abroad. Looke vpon holy *Dauid*

wid a man after Gods owne heart, who yet was troubled and angred by his owne children.

The world is full of such examples, and if wee did not loue our selues so much as we doe, it is certaine that in the greatest crosses, & encōbrements of this life, wee should finde comfort enough. For there is not any prison, how darke or straight soever it bee, which will not giue place vnto a song, to refresh somewhat the poore prisoners perplexed minde. Finally, I say, that if yee serue God and feare him, charity shall be able, of it self, to procure peace & tranquillity vnto your spirit: that which the whole world cannot performe, although in word euery one should offer you to doe the same.

D I S C . 5 .

*How a man must order and rule his  
life.*

**I**T is expedient, in my conceit, that a man hold and keepe a certaine staied and settled maner of liuing, and that he varie not with euery winde. Ye shall see many a one much subiect to this vice of changing their maner of liuing from day to day; so that they cannot ground or settle themselues vpon any thing whatsoeuer. Wherein they doe resemble such folks as haue euer beene accustomed to bee at sea; who as soone as they beginne to faile, runne out of one vessell into another, leauing the bigger to put themselues into a lesser, and by & by leauing the lesser to returne to the bigger againe.

And

And thus they continue in chan-  
ging, vntill at what time they  
know cleerely that nothing can  
fit them, because that whither-  
soeuer they goe, their queasie  
stomackes doth keep them com-  
pany, and consequently, their  
vomiting disease.

Likewise those that bring their  
passions with them vnto their  
affaires, do seeke incessantly af-  
ter a new manner of liuing, and  
neuer accomplish what they  
haue once begun. All things go  
against their stomacke, all things  
displease them, whether to bee  
employed, or to be idle, to serue  
or to command, to be married,  
or to be single, to haue children,  
or to haue none at all: finally,  
nothing doth fit their fancy, no-  
thing doth satisfie their desire,  
faue onely that thing they haue  
not: and such folke me thinkes

must

must needs liue miserably, and restlesly, as prisoners fettered in perpetuall paine.

There is likewise another manner of men not much vnlike vnto the former, that cannot keepe themselues quiet, nor bee at any stay, in any time, or in any place. They cease not to go and come alwayes intermedling with affaires, without being thereunto called, and busying and bestirring theselues about that which no wise concerneth them. These men when they go out a doores, if yee but aske them whither they goe, they will answer you thus; *I know not, I go to do as the rest doe.* They runne along the streetes, they hant the publick places, and then they returne home full of vexation and wearinesse, without any designe: for there is nothing that doth so much

much irke & weary mens minds, as to labour in vaine. They are like vnto the little Ants, which do grasper vpwards vpon trees, & after they haue mounted vp to the top, haue but the paine to creepe downe againe, the same way they went vp, without bring down with them any good at all. Many do liue in this manner, whose life is nothing els but a boyling leasure full of tumults and toyles, yee shall see them postng on with such vehemen- cy and speede, as if they would carry away with them all that they finde before them in their way. The publicke places, the Churches, and Markets, are ordinarily full of such folkes.

These bee they which forge, and frame newes at pleasure: they will bee the weighers of mens worthes, and the giuers of garlands.

garlands. They will talke la-  
uishly of other mens liues, and  
discourse of other mens offices,  
keeping a babling coyle. But  
the actions of a wel-aduised man  
red alwaies to some certain end;  
neither doth he burthen himselfe  
with more businesses then hee  
can conueniently put in executi-  
on. And truely the man that  
vndertaketh much, must needes,  
in my minde, giue Fortune  
much power ouer him.

## Disc. 6.

## Of the diuersitie of Actions.

**M**EN, me thinketh, ought to  
take paines in inabling  
themselues to comport with the  
time, and matters, according as  
they fall forth: and not to tye  
themselues so much to one man-  
ner of liuing, but that in case of  
necessity

necessity they may well leaue it. For euen as a man that is whole & sound, should not subiect himselfe to the keeping of one certaine rule in his dyet, but ought rather to accustome himselfe to eate somtimes more, and sometimes lesse, at one time of one meate, & at another time of another meate; to drinke now of wine, and then of water, to stay sometimes in the sunne, & sometimes in the shade, sometimes to labour, and sometimes to rest: so must a man frame and fashion himselfe to all manner of accidents, for in so doing, any new accident whatsoeuer, that can befall you (for there falleth out an infinity of chances in the course of our life) shall not trouble, nor disquiet you: yea though yee bee driuen to betake your selfe to some other manner

maner of liuing, yet shall ye do it without much adoe (prouiding alwayes that temerity and rashnesse bee away) by reason that yee shall bee so well inured thereunto before hand, that it will bee easie for you to giue place vnto the time that offereth it selfe. And truly the impotency, and weaknesse is all one, not to be able to change in time of need, and not to be able to continue constant in a good course.

Moreouer, wee must mingle and temper our matters in such sort that they may be fitted proportionably one to another. As for example. At one tyme to bee solitary, at another tyme to be in company, the one for our friends sake, the other for our selues: for we must not alwaies remaine in our graue moode, for that should make vs to be abhorred: neither

neither must we shew our felues continually iocund and glad, for that should make vs to be despised. But wee must carry our felues discreetly, obseruing comelinesse and conueniency of time and place, as the life of man doth require. For it is a needfull thing for a man at one time or other to recreate himselfe, by giuing intermission to his more serious affaires.

We reade of *Socrates*, a most graue Phylosopher, that he made no difficultie to play and refresh himselfe with the little boies: and of *Cato*, a very austere man, that somtimes he did feast his friends, thereby to refresh himselfe with the pleasure of their company, and to recreate his minde, weariied with the weighty affaires of the Common-wealth. Also of *Scipio e Africarus*, that sometimes he

he would delight himselfe with daunsing.

And this we haue said to shew that the minde of man requireth some release. Neither hath that man his due liberty, who hath not the meanes sometimes to be at leasure. The fruitfullest grounds, if they get not leaue to rest a while, become barren in a short time. Continuall labour maketh the minde of man to become slacke and weake: euен as lasiness & luxurie doth make it heauy, feeble, and faint. Our recreation ought to bee as our sleepe, which restoreth our strength, and giueth vs breath to returne more gayly, and ioyfully to our worke. For if we should sleepe continually, it should bee a death and not a sleepe.

Those which of old did establish lawes, haue ordained there should

should bee also certaine feast-dayes in the yeare, to the end men might in a manner bee constrained to surcease from the actions of their ordinary callings, and to take their pastimes after their toyles: and of old we finde that many excellent men were wont to allot some parcell of time to their recreation. *Asinius Pollio* a great Orator was neuer so much busied in affaires, but hee reserued for his pleasure and pastime the two last houres of the day; during the which space, hee would not so much as reade the letters which hee receiued from his friends, fearing lest they should minister vnto him some new care and cogitation. Others were wont to labour vntill noone, and the remenant of the day they did spend about meaner matters. The lights which

which they distribute to ser-  
uants at Court, doe likewise li-  
mit and bound the times appoin-  
ted both for labour and rest.

There was a decree of the Se-  
nate of *Rome*, which did beare a  
prohibition that no new thing  
should be propounded or men-  
tioned in the last two houres of  
the day. Furthermore, when a  
man is wearie of his worke, hee  
doth finde himselfe maruailously  
refreshed and restored, when  
as hee goeth out into an o-  
pen and spatiouse place, and it  
seemeth that the free aire doth  
repaire and renew the strength  
and vigour of his dispearsed and  
spent spirits. For conclusion, ye  
ought to loue diuersity and  
change according to the time,  
and take heed least yee nourish,  
and cherish your minde too de-  
licately and daintely.

For

For it hauing of the owne na-  
ture great strength, prouiding  
that it be wakened and rouzed  
vp, it were not reasonable ye  
should suffer it through volup-  
tuous and delitious liuing to  
waxe feeble and faint. And no  
sooner do ye come to that point  
to be impatient and delicate, but  
as soone all things begin to  
crosse your good liking. To  
eate it goeth against your sto-  
macke, to be hungrie it hurteth  
you, to sleepe it slayeth you, to  
be awake it vexeth you: and as a  
sicke or queasie person, ye go on  
in a restlesse maze, alwayes scar-  
ching and seeking after some  
new thing: such delicacie and  
tendernesse hath bene the cause  
that diuerse haue had much ado  
to comport with the very things  
which are necessary in this life,  
as to lie, to sleepe, to wake, to  
rise

rise, to dine, to sup, to talke, to walke, to cloath & vncloath the selues: so that some haue thought it a death to be alwaies wearied in beginning a new againe & so often the same things. Such folks come to such extremities that hardly can they manage, or main-taine the manly courage of their minde; neither can they frame themselues to all things, to know many things, to taste of many things, and alwaies in eue-ry thing to carry a good stomacke. For in this case there is the like reason and condition of the body and of the mind. Hence it is that ye shall espie some men so tenderly disposed, that a small noise of their neighbour will annoy them, and the sound of a lit-tle bell will trouble their braine. For as vnto a crasie and ill-com-plexioned body, so vnto a droo-ping

ping and languishing minde it  
doth semblably befall, that what  
thing soeuer toucheth it, doth  
pricke it and sting it full sore.

DISC. 7.  
*Of the choice of friends.*

SEEING that the life of man necessarily hath need of friend-  
ship and fellowship ( for it were a matter both harsh and hard for a man to haue alwayes his mind bended about businesse ; and it should be yet more wearisome if he had not one with whom he might take some release ) I finde that we proue commonly too negligent and carelesse in making our choice. We ought in my iudgement to chuse such folkes for our friends as be of a mild and meeke conuersation, and who because of their calme and

and quiet disposition do deserue  
to be loued. Neither is there a-  
ny thing that so much doth con-  
tent, & delight the mind of man,  
as doth a faithfull and trustie  
friendship. For it is a great con-  
tentment to find a person so dis-  
posed, vnto whom ye may safe-  
ly impart your most secret af-  
faires : whose counsell may ad-  
uise you, whose cheerfulness  
may qualifie all your cares, and  
whose presence may appease all  
your paines, and expell your  
pensiuenesse of mind: and there-  
fore ye must endeavor to chuse  
such friends as are free from co-  
uetousnesse, and all notorious  
vice. For vice like the fire taketh  
hold of that which is neerest vnto it.  
So that we must doe as  
men are wont in the time of  
plague and pestilence : which is  
to separate and seuer the sicke  
from

from the whole: it being a contagion and an occasion of sicknesse to let them liue together. Neverthelesse I do not like that we should be in our choice too scrupulous, but seeing we cannot find folkes altogether perfect, wee must hold those for good which be lesse euill.

But in the election of friends, ye ought chiefly to auoid such as be extremely sullen or sad, who weepe and waile at all things: and dispaire of all things, al-although otherwise they be such as do loue you, and would proue faithfull enough vnto you. For it is a thing that must needs trouble vs much to haue such a man for our friend as is alwayes sad, sighing and sobbing at every occasion. For seeing that friend-ship, and fellowship is ordained to driue away discontent, sorrow

D and

and griefe, it were neither reasonable nor conuenient to chuse such a one for your comforter and friend, as in stead of delighting you, and of lightning your griefe, should by his sullennesse and sadnessse increase your sorrow, and euery day occasion vnto you some new vaine apprehension and feare.

## D I S C . 8 .

*Of dissembling or disguising of humors.*

**I**T is a great paine and a restlesse molestation of mind, for men to labour to appeare different in shewe from that which they are in substance. And a marueiloustrouble and torment it is for them to take alwayes heed vnto themselues for the feare they haue to be discouered. Looke how often men looke on them,

them, as often doe they thinke that they are espied: so that in the end it falleth out that, nill they will they, they do bewray what humour and inclination doth beare rule in their breast. The excessiue care they haue to hide their naturall humor, putteth them to an vnxplicable paine: and againe to be discouered it putteth them to almost an intollerable shame. So that in this couered and masked kind of cariage there is not that pleasure and ease, which is to be felt in the other plaine and simple kind of conuersation that nature doth leade each man vnto. And though there be some little danger accompanying this plainnesse that a man may be the lesse esteemed of by the occasion of this his inclination when it is discried: notwithstanding in mine

D 2      opi-

opinion it were better for him to be a little lesse accounted of, and to liue openly, then to haue such a paine to disguise himselfe, and to carry himselfe thus dissemblingly. And yet in both the two there is to be kept a reasonable mediocrity and meane: for there is a great difference betweene a franke and free fashion of behauour, and a negligent, or carelesse kind of carriage.

To vnderstand this point somewhat the better, we haue to consider how that nature hath indued man with two diuerse qualities and properties: the one generall and common to vs all, in making vs reasonable and capable of discourse, wherein we surpassee the bruit beasts: the other particuler to each one of vs, as to be enclined to grauitie, to policie, to melancholy, or to some such humor

mor. In this euery one should follow his naturall inclination, prouiding that it be not absurde, vnseemely, or vicious. As if a man bee subiect to too much laughter, it behoueth him to endeauor to amend this imperfection. But in such qualities, as are not blameable, it is good not to vsse counterfeiting, cloaking, or dissembling. For it is a thing very vneasie for that man alwaies to play the graue, who is not naturally enclined to grauity, as to change his countenance, to enlarge or raise swellingly his voyce, to fashion and frame his eyes and lookes to austeritie, maiestie, and greatnessse: The which gestures if a man chance to forget through negligence and oversight, by andby he is discried.

In my conceit it were much

D 3 better

better for such a man to follow his in-bred cheerfull inclination and gay humour in conuersing with others.

Notwithstanding, if it be a mans fortune to be preferred to a place of dignitie and honour, such as doth require a graue, or seuere countenance and cariage, then in this case it behoueth him to constraine and commaund a little his iouiall inclination. But this must be done with much discretion and moderation, and by degrees, and in such sort that this change offend no man. And this kind of dissembling, or disguising of humours cannot be blamed; seing the quality of his charge doth require it, for the seemely bearing whereof, he must be content to take the paines to put aside, or rather to smother a little of his facile and easie

easie disposition.

But there are some which being indeed light-headed and ridiculous, will notwithstanding that men take them for graue, stayed and magnanimous: and there are others againe, who without cause labour to counterfeit and couer, or rather smother their good inclination; for being borne of a mild and meeke disposition, they endea-  
vor to daube themselues ouer with the vntempered morter of inhumanitie, roughnesse and austeritie. And others there are who being very cowards, will yet make shew as if they were the most valorous in the world, and by no meanes can they be brought to know themselues.

But yet this their coloured & constrained courage they can-  
nor carry farre off without dis-

D 4 couery;

couery; The common saying alwayes prouing true, *That no violent or constrained thing hath any long continuance.*

## Dis. 9.

## Of Vanitie.

**I**T is a thing very difficult, yea, I dare say impossible, that a vaine and ambitious man can euer attaine to taste of this sweet and most desirable tranquility of minde, which the wise haue so diligently sought for, by sea and by land, on foote, and on horse, sparing no paines: for the man that hath his mind and heart eaten with the gnawing worm of ambition cannot attain to that which he desireth, to wit, that place, credit, and account, which he doth craue. And as of himselfe hee promiseth alwaies more

more then he can performe ; so likewise in his habites , attire , and all his other things , he doth vsually goe beyond his measure . So that he is found to bee in the selfe same paine , wherin are lod- ged all those which striue against the stremme , or which creepe and graspe vpwards against a steepe brae , because in setting forwards they make too much haste , therefore it commeth to passe , that they doe lye the further be- hind . Contrariwise , the true meanes to attaine vnto ease is , for a man to make a smaller semblance & shew then indeede his power and ability doth beare , and to set aside all pompos superfluity and vanity , as well in his attire , as in his traine : and to hold alwayes for his measure and rule that which is necessary , not that which hath

no other ground but a vaine o-  
pinion, or a friuolous conceite :  
yea in our very eating and appa-  
relling, we must take heed there  
appeare nothing so singular, or  
odde that men may in an extra-  
ordinary manner take notice  
thereof. It is likewise very ex-  
pedient and profitable, that we  
refraine our hopes, and that wee  
extend not our designes further  
then wee may well attaine vnto.  
As for riches, indeuour to come  
by them rather of your selfe,  
then of fortune : and euery way  
it is a principall point for a man  
to bee moderate as well in his  
actions as in his intentions. For  
whē any tēpest, or storme of for-  
tune shall fal out, it shall haue the  
lesser power to preuaile vpō him,  
and to giue him the ouerthrow  
if it finde him with his sailes ga-  
thered in, rather thē hoysed vp to  
the

which sustaine such a ranke and dignity, that they cannot conveniently debase themselues, except they either fall from their place, or at least, not cary themselues in the same as they ought. And such men must employ their prudence and wisedome in tempering their grauity, so that men may bee brought to impute it to their charge and calling, & not to the naturall disposition of their minde, and therefore it is good that they excuse theselues towards their friends, and such folkes as bee of a meaner ranke, whom they haue knowne familiarly before, that they haue not the leasure to entertaine them, & to make much of them, by bearing the company, as otherwise they would very willingly doe: Yet so, that they vse in the meane time, all the facilitie and affability

affability their condition & calling can suffer them to vse; not bewraying or shewing any stormy, or angry moode, by their visage or words, if a man chance to come to them at an vnset houre, or yet speake to thē somewhat more importunatly, or vndiscreetly then reason would require. For it is a like vice for a man not to know how to carry himselfe in his prosperity, and not to bee able to comport with aduersitie: we ought therefore to obserue an equalitie in our whole life, and to shewe alwaies (if it be possible) In all the changes and chances thereof one and the same countenance, full of courtesie, mildnesse, and gentle behauour. *Alexander* the great did farre outrunne his father *Phillip King of Macedon*, by his high and excellent feats

feates of warre : but his father did farre surmount him in humanity and gentlenesse of mind. The Father was alwaies vertuous and welbeloued, but the sonne was oftentimes vicious & hated : In such sort that there counsell is questionlesse wholesome and sound , which tell vs that the higher and loftier men are , the humbler and lowlier ought they to be.

*Scipio Africanus* was wont to say, that euен as men are accustomed to put wilde and vntamed horses into the hands of Equitiers and Riders , that beeing daunted and tamed they may serue them in their turnes. So likewise is it needfull to tame proud and insolent persons , that haue growne wild through the abundance of fortunes fauour, and to bring them againe within the

the round and compasse of reason, by setting before their eye the wretchednesse and weakenes of humane matters, and the mutability and instability of fortune. And for this end we ought in our greatest prosperity to vse the aduise and counsell of our friends, yea, then we should giue them more authority and power ouer vs then at any other time to the end they may be the more bold towards vs in telling vs the truth. We must also stoppe our eares to flatterers, which may very easily beguile vs: For at all times men do deeeme & esteeme themselues, to be such, as ought to bee praised and raised to the skies, but most of all in time of prosperity: In the which it is a thing very rare and difficult to find a man who doth not incline to attribute vnto himselfe the cause

cause of his owne good happe. Neither is there any other seafon in the which men more easily forget God, then that when as they enjoy health and wealth, dgnity and felicity according to their wish. In manner that mishap whensoeuer it doth happen them, doth serue them for a medicine, because it bringeth them home againe vnto the knowledge of themselues.

This opinion of selfe-conceit for a man to thinke too much of himselfe, and to giue credite lightly vnto the fawning lyes of flatterers, maketh men to stwinble, yea to fall into many grosse faultes, yea giueth occasion of mocking and scoffing them bitterly, and out of all peraduenture it is a great ouersight, yea a fond folly for a man to relye more vpon anothers judgement

judgement concerning himselfe,  
then vpon his owne.

This *Phillip* (of whom wee  
spake before) seeing himselfe ve-  
ry mighty and victorious , and  
considering with himselfe, as a  
wise and moderate man ought  
to doe, how that humane things  
do not alwaies abide in the same  
stay, appointed that one of his  
pages should haue no other  
thing else to do euery day , but  
only each morning to salute him  
with these words. *Phillip* , re-  
member that thou art a mortall  
man. But how much more may  
the wise and wel-disposed Chri-  
stian say euery day to himselfe;  
*Remember that thou art earth, and  
to earth thou must returne.*

Disc.

## DISC. II.

Of the comparing of our fortune  
with that of others.

It is much auailable for the attaining of this tranquility of minde, that a man setting aside all passions, consider with himselfe what meanes and commodites he doth enjoy, and in the next place that he set before his eyes such men as haue not so much: not doing as many are wont, who haue their eyes onely vpon such as surpassee them, as admiring them, and reputing them onely happy and blessed. The prisoners hold them happy that are set at large; and againe, those esteeme such blessed as are altogether free. The free thinke the rich onely fortunate, and the rich againe those that command,

mand. They that command ac-  
count Kings of all other most  
blessed, and Kings those of their  
degree that excell them in abili-  
ty and power, hence it is that  
men finding themselues vnable  
to equall such as surpasse them,  
they doe remaine discontented  
and no wise satisfied with their  
fortune, wherein they both be-  
wray their ingratitude towards  
God, and beget a torment to  
themselues. A wise man will  
not bee malcontent, though ma-  
ny surmount him in meanes,  
but rather representing to him-  
self the great numbers of afflict-  
ed and miserable men the world  
doth affoord, hee will reioyce &  
be glad of his condition & case.  
If ye see then a man well moun-  
ted and furnished with faire hor-  
ses, richly arayed, doe but cast  
downe a little your eyes and  
consider

consider how many there are that go a foote, which, leading a poore life, esteeme that of yours to be happy, for it is not reasonable that the good fortune of one, or of a few, should haue greater force to make you discontent, then should the bad fortune of many haue to moue you to be content. How many poore folkes see ye dayly, that liue of their labours, & are laden with children, and pinched with pouertry, and which is worst of all, haue no hope at all to escape out of their misery? How many is ther to whom your life, which ye so much deplore, would bring much consolation and ease?

Wee are come vnto a time so miserable, that one mans life dependeth more of anothers then of it selfe: and the good of our neighbour doth occasion vs

greater

greater greife then is the glad-  
nesse we reape of our owne. But  
if it were possible for men to  
see vnfolded the fortune of such  
as they esteeme happy, they  
should feele and find in it often-  
times more anxiety and paine,  
then they do in their owne. Who  
is hee that doth not account the  
condition of Kings of all other  
to be moit happy? And yet harkē  
what a great King saith of him-  
selfe in *Homer*: *Great Jupiter*  
*hath imprisoned mee, with great*  
*perplexities and cares.* O how  
happy then are those that liue  
in their little corners out of these  
dangers and feares! And if it  
bee so that ten thousand folkes  
would be content with the estate  
wherein God hath established  
you, what reason haue you to  
complain, for that yee haue not  
the estate and fortune of one  
whom

whom yee enuy? Yee haue no cause at all to slay your selfe with sorrow and care, for to attaine vnto another mans ranke, seeing there is nothing, that so much troubleth and tormenteth a man as this affection & immoderate desire of mounting from one degree of dignity to another. For such folkes ordinarily doe follow without consideration any hope whatsoeuer that offreth it selfe; the which if it faile to succeede according to their wish, they presently begin to accuse fortune, and to accurse their hap; whereas they ought rather to blame themselues for their rashnesse and lightnesse, and their want of foresight. Neither do they consider what a folly it is for them, to impute vnto another the blame of their owne weake vnderstanding, and the

E fault

fault they haue fallen into by following that which was either vncertaine, or impossible for the to attaine vnto. They are like vnto those, in my conceit, which fret and fume for that they can not flye, or shoote an arrow with a bow as big as a plow beame.

The cause of this euill is the excessiue affection men beare vnto themselues: whence it commeth to passe, that in all things they will needs striue to be the first. It is nothing in their eye to haue wealth, except they haue much more then other rich men haue.

Behold how this vice reigneth, or rather rangeth in all estates. *Dionysius* the first was not content to be King of *Sicile*, neither esteemed he his dignity accom- plished inough, because *Philoxenus* did surpassee him in poësie, and

and *Plato* in philosophy. Whereupon he fell into such a fury, that hee condemned *Philoxenus* to the quarries, there to wring verses out of the hard rockes, and banished *Plato* out of his countrie.

And out of this immoderate loue it doth also proceede, that men will speake of all things, thereby to shew that they know all things: whereby they make themselues oftentimes to bee mocked at, as it once happened to *Megabyss* the Persian, a man otherwise of great reputation, and valour, who hauing vpon a time entred into the lodging where the famous painter *Apelles* did plye and practise his art, began to discourse touching the same, and would needes giue him to vnderstand, that hee vnderstood the nature and secrets

E 2      there-

thereof. To whom *Apelles*, as being a man wise, and well conditioned, thus answered: Truly, sir *Megabyzes*, before I heard you speake, I held you for a discrete man, for your silence did grace your braue apparell, but since yee haue medled to talke of my trade, trust me, there is not euen vnill the smalleſt boy here that doth bray the okre, but will mocke you for your labour.

*Hanniball*, that great Captaine of *Carthage*, after that the *Romaines* had chased him out of *Italy* & *Affricke*, fled towards the king of *Bithynia*, where, on a day, hee was inuited to goe into the Schooles, to heare a great Philosopher discoursing of the stratagemes, trickes, and subtilties of warre: his auditors wondring at his eloquence and science of the military Art, asked of *Hanniball*

niball what he thought of him ; who laughingly answered them : That hee had knowne many old fooles , but that hee had neuer seen , nor heard any man vttering so many fond and foolish words as that man did , whom they all so much admired. And not without cause did he answer them in this wise : confidering how that this man did take vpon him to discourse largely and lauishly of a matter , which very hardly can be taught or learned in the shade of a Schoole , and that in the presence , and audience of the greatest Captaine , and most experimanted warior that was then in the whole world. Which may teach euerie man to containe himselfe within the compasse of his calling , without meddling or troubling himselfe with that of another mans. The which thing

the Poets also haue giuen vs to vnderstand, when as they faine that their gods do content them-selues each one with his owne calling and charge. *Mars* medleth with warre, *Minerua* with arts, *Mercurius* with eloquence, *Cupido* with loue, *Neptunus* with the Sea, *Pluto* with hell, *Jupiter* with the heauens, and so of the rest, each one keeping himselfe within the bounds and lists of his vocation. And if it had chanced that any of them should haue encroched vpon the office and function of another, hee should not haue missed to bee scoffed and chastised for his presumption.

Hence wee may gather, that all things doe not befit, nor become all men, and that each one ought to consider what calling he findeth himselfe most apt and sufficient

sufficient for, and that hee content him therewith, and containe himselfe therein. They that follow the profession of letters and learning, haue neede of leasure and ease. Hee that will follow the Court, and laboureth to haue the countenance and acquaintance of great men, and to finde accesse vnto Princes, must needs vndergo much pains. So that these conditions, and the like, are not fitting for all: and it stādeth each one vpon to know whereunto he is most apt. The Horse is fit for riding & rūning: the Oxe for opening & laboring the ground. The man that would be sory for that he cannot beare a lyon in his bosome, as he could a little dogge, were he not more then madde?

There are some, who without leauing any part of their ease,

E 4 and

and of their vice, would bee as wise as the Phylosophers that haue both day and night studied and trauelled so much. The good wrestlers of old contenting the selues with their prize, suffered the other Champions to winne likewise theirs at running. Contrariwise such as despising and disdaining their owne good, do sithingly seeke after another mans, do they not liue in displeasure and paine?

They say, that in times past, there was a notable kinde of men in *Baotia*, which did complaine of their gods because that their figge trees did not beare grapes, and that their vines did not bring forth figges. Wee must imagine that God hath fashioned & framed diuersly men for diuers affairs, & that each one ought to content himselfe with that

that ability or place which God hath imparted vnto him, without passing beyond his owne, to pursue, and follow after that which is anothers. For this kind of people make none account at all of that which they haue, but onely of that which they would haue: they go alwaies looking a farre off, and little thinke of the place wherein they are.

There was of old, in a certaine Temple, an image pourtraied, which did represent the manner of men, that alwayes wait on the time to come, and neglect the good oportunity of the time present. The picture was of a Rope-maker who did still work, but suffered an Asse that stood behinde him to eate vp his worke. And thus do the ingrate people in Gods behalfe, who making no reckoning of the

E 5 goods

goods they enjoy, suffer them to be buried in obliuion, and are alwaies couetous of things to come. In the harmony of the world, the differences, or distances are to bee obserued: so likewise in humane things, all are not of one sort. And as in musick there are tunes and sounds, some graue, some sharpe, and some meane, of the mingling whereof the skilfull Musitian maketh a sweete melodie: so doth the prudent man make an harmony of the good & euill that occurre in this life, not taking the good or the euill alone, but conforting and tempering the one with the other, as things which in this world can neuer bee fully seuered. That faire prouerbe vttered by *Eurypides*, but vsed of all, proving true: *That sorrow and mans life are sisters of one wombe.*

Disc.

DISC. 12.  
Of Adversity.

A Duersty is of it owne nature grieuous and heauy vnto our hearts, as sickenesse, the losse of children, or of friends, with such like other dismal accidents. But yet in part wee follow the popular opinion in the apprehension thereof, and this we doe principally in our owne wants, and in the necessities of ours, as also in the matter of affronts, circumuentiones and scoffes, and when as we imagine that the honour is not deferred vs which we do deserue.

And against these crosse s of the second kind, mee thinketh it were good for vs to apply vnto our selues the saying of the Poet *Menander*, *That which*  
*bark*

bath befallen you, is not indeed grievous, but onely it seemeth to you so, and that it is so, it may appeare in that ye haue your minde and body as much at commandement as yee had before the crosse did befall you. And against the crosses of the first kind yee ought to consider how that ye endure nothing contrary to the lawe and course of humane things, in regard that all these accidents are annexed vnto mans being, and that from his birth they are allotted to him for ordinary: and the truth is that nature hath not framed vs so feeble, to beare out aduersity, as we make our selues to be. Let vs rather alwaies thinke, that it is but our inferiour part which is subiect vnto fortune, & that we haue the principall in our owne power: and that that which lyeth

eth in vs, as concerning vertue, cannot bee ouercome by any other thing else, without our cōsentment: also we know that we haue not need of any great forces for the doing hereof; wee hauing none to fight against but our owne selues, and seeing that the better part of the victory consisteth in maistering of our owne will: whereunto adde this, that God will alwaies fauour the man who through the ayde of rectified reason disposeth himselfe to be the stronger. Fortune (if so it be lawfull for a Christiā to speak) may wel make thee poore, abase thee, & afflict thee, but she is not able to make thee vitiouſ, lasie, or ill-conditioned, neither can she bereauē thee of the courage & vigor of minde, where in doth lye greater strength to gouerne thy soule, then there is in

the

the Art of Nauigation to direct  
a ship. For the Marriner, let him  
be neuer so skilfull and wise in  
his Art, cannot with all his skill  
asswage the surging tempest of  
the Sea, nor yet take away feare-  
full apprehensions from another  
mans fantasie. Whereas vertue  
and wisedome in a well ordered  
minde doth assure and settle the  
body, for it preserueth it from  
diseases through temperance, &  
pulleth it backe from wicked and  
vitiuous dispositions by continu-  
ance, and whereas any thing,  
wherin there is danger, shal pre-  
sent it selfe vnto our minde (as if  
it were in a dangerous shoare)  
it is good that wee leaue it and  
passe further: or else if the euill  
be vnauoydable, let him com-  
fort himselfe, and thinke with  
himselfe that the hauen is not  
very farre off: and that his soule  
goeth

goeth out of the body, as out of a crasy or broken barke, holding death for a sweete and assured harbour, chiefly considering that in regard of the nature of the soule, her out-going from this life, is her in-going to a better. The which consideration ought to adde much vnto the courage of Christians, Yea, and make them not to feare that which bringeth a frightment vnto others, And truely if wee had skill and courage enough, to ward the blowes of froward fortune, to looke her in the face, and to meeete her in the way with a stoute stomack, prepared to sustaine all her assaults, nothing in the world could dismay vs, or yet put vs to paine. And this thing should certainly come to passe, if we could once bee accustomed neuer to promise to

to our selues any great or assured  
hopes , or yet any certaine and  
settled estate,during this misera-  
ble life, and if wee would take  
heed diligently,cōsidering whe-  
ther those things we do account  
as euill, be so euill as we deeme  
them to be , or if happely they  
be not so euill but rather lesse  
then wee imagine. Finally this  
thing should come to passe if  
we would behold a farre off, and  
wisely foresee frowning fortune,  
for in so doing we might assure  
our selues, that at her comming  
she should not afright vs , but  
the neerer shee came to vs , the  
bolder wee might bee to looke  
her in the face , and to esteeme  
her not to be so lusty and strong  
as her picture would import, and  
if no man bee able to boast du-  
ring this life , so farre as to say,  
I am exempted from this bitter  
potion

potion, at least may he say thus, though I must swallow it down, yet shall I not be agast, weepe and waile I will not, neither dispaire as many men do. I will not bring my selfe into so deplorable a plight as diuers do, amidst their disasters. Though pouerty pinch me more then many others, for all that: wil I not beguile my neighbour, nor yet take that to my selfe, which to another doth belong: I will not lie, much lesse will I forswearre my selfe. Breefly there shall nothing vnto me seeme so intollerable, as that for to shunne it, I would choose to become vicious. If by honest meanes I cannot auoide indigence and need, at least necessity shall make this necessity of mine easy to bee borne. Besides that the common law of humane things, doth not allow vs to  
esteemē

esteeeme that thing heauy and  
vnbeareable, which so many dai-  
ly doe carry and beare on their  
backes: for choose what manner  
of afflictions yee will, yee shall  
 finde more men burthened  
therewith, then exempted  
there-from.

Wee must likewise comfort  
our selues with this considerati-  
on, that where there is no finne,  
there can be no true euill at all:  
and that the vertuous man is  
more calme and quiet in his dee-  
pest aduersity, then is the vicious  
man in his highest prosperity, &  
such were the crosses of the righ-  
teous men of old, which by the  
help of the diuine grace, were so  
accompanied with fortitude, pa-  
tience, and humility, that how-  
sharpe and rough soeuer they  
were, yet they brought them not  
so much vexation and anguish as  
their

their conscience did them consolation and ease, and euē as those that are sicke of a feuer, feele sooner and in more painefull manner, the heate and coldnesse of their fis, then doe the whole and sound the sharpest cold of Winter, or the scorching heate of Summer: so likewise doth it fare, with those that are troubled with the feuer of their vicious affections, the which do burne and blister extremely and continually their conscience: for they are much more vexed with the corrupt and vicious qualities they do beget and beare in their bosomes, then are vertuous men with all their aduersities. For these hauing the inward and better part found and without wound, cannot bee hurt by outward accidents, whereunto they oppose a liuely and lusty courage together

together with the force of an honest and inuiolable mind, which is a stronger force (truely) then any whatsoeuer else. Think not that riches, howsoeuer abou- dant they be, cannot affoord so great contentment to the owner thereof, as vertue doth vnto the vertuous man, the which is sufficient to make him content: For vertue in whomsoeuer it be, is alwaies the reward and recompense of her selfe. And euен as the most precious plants, & sweet-smelling trees, though they be cut in peeces and dried, keepe alwaies their sweete and pleasing sent, when as the vnsa- uoury and barren doe not please the sense, euен then when they are whole and full of blossomes and floures: euen so the vertuous man in the very midſt of his aduersity reapeth more pleasure and

and contentment of his vertue, and honesty, then the vicious can do of his wealth and superfluity, being beaten and scourged with a cursed conscience. In one word, in what time, place, or condition soeuer ye finde the vertuous man, ye shall finde him alwaies content.

It is reported that *Diogenes* the Philosopher, seeing, on a time, a certaine man dressing and decking himselfe for a Festiuall day, said vnto him thus: *Why doest thou take such paines to trimm thy selfe to day, considering that euery day is a festiuall day to the vertuous man?* And truly euery day of the life of the vertuous man is a solemnne day, and fit for a moderate reioysing and mirth. For if wee looke well vnto the matter, the world is no other thing else but a faire and holy Temple, into the

the which a man is broght to so  
soone as he is borne: and within  
this Temple there is to be seene  
two bright Lampes, or Torches  
set vp, the Sunne & the Moone,  
with many other starrie lights.  
There may wee see and behold  
diuers kinds of creatures, by the  
meanes whereof Man attaineth  
to the knowledge of other  
essences, that cannot bee seene.  
What a sweete sight is it to see  
so many faire floods, and cleare  
running riuers, which send out  
alwayes fresh water; to see so  
many fruitfull, and flourishing  
Trees, plants, hearbes, and roots:  
the beautifull variety of beasts,  
and of stones, together with the  
grassie hills, and high mountaines  
on the one hand, and the low  
valleyes, and pleasant plaines on  
the other? If man were so wise  
as hee should be, this same sight  
and

and shew might serue him for a  
passe-time, and a play. For what  
thing is there in this life more  
worthy to bee seene then the  
passe-times and pleasures which  
God doth affoord and offer vs in  
his creatures, if we could vse the  
same as we ought? Why doe we  
take greater delight in any artifi-  
ciall sport of beasts, then we do  
to behold them acting the se-  
uerall parts of natures play, each  
kinde of them their owne part,  
vpō this faire & wide stage of the  
world? Or is there any musicke  
sweeter then the chirping and  
singing of birds? In summe, it is  
a great delectation to see & ob-  
serue the diuersity of creatures  
which God hath framed & for-  
med each one to his kind: we con-  
sume & sped away our life about  
so many purposes & practises, so  
many toils & broiles, that hardly

we

wee doe enjoy any part thereof, and yet for all that we leaue not to enjoy the other good creatures of God. If a man could once attainto this point of perfection, as to rid his mind out of these manifold entanglemēts, and to giue it some space & place to entertaine, cherish, and nourish it selfe with the knowledge of the creatures, and of the Almighty Creator, nothing should, or could, cast it into any exces-  
sive sorrow, except it were sinne, for the soule being once vntited with him that made it by contemplation and meditation, by knowledge and loue, it should gather it selfe together calmly and quietly, so that a man should lead and liue continually a gladsome life, considering that at one time or other some euill hath befallen him; yet oftener hath he tasted

tasted of good. So that requiting, as it were, the one with the other, hee may well say that hee hath greater occasion to reioyce of his good successe, then to complaine of the euill aduenture of another time, as wee are accustomed to turne our eyes away from such things as offend vs, and to cast them vpon greene, and gay colours that please vs: so should wee diuert thee yes of our vnderstanding, together with our thoughts, frō sad and sorrowfull obiects, and apply them to such as are more pleasing and agreeable thereunto, neither must we be like vnto the malitious man, who beholdeth another mans faultes with the eies of an Eagle, but his own with the eyes of an owle. But our peruersnes is such, that very often we doe resemble the box-

## F ing-glasses

ing-glasses, which draw and  
drinke vp the corrupt bloud,  
and leaue the pure and cleane  
bloud behind. There was in for-  
mer times, a certain rich wretch,  
who had in his house great store  
of wine; but yet was so nigar-  
dish and neare, that hee sold the  
best, and kept the worst for his  
owne vse: a certaine seruant of  
his, obseruing this pinching and  
preposterous nigardlines of his  
maister, fled away from him: and  
being asked afterwards, why he  
had left his Lord answered thus:  
*Because I could not endure to stay  
with a man, who hauing that which  
was good, made choise of that which  
was euill.* The Philosopher *A-*  
*rיסטippus*, made yet a farre better  
reply, who hauing lost one of  
his three Farmes, said thus vnto  
his friends, *That it was ba-*  
*bishnes to bee sory, for one Farme  
lost,*

lost, and not to bee merry for the other two that did rest in his hands, seeing that all of them had lyen open to the same aduenture. We are like vnto little children, from whom, if ye pull but one of their playockes and knackes, they wil presently, without more ado, fling away all the rest in despite. For if, of many good things that we enjoy, it chance that one of them, either be taken from vs, or that it be lost, by and by we beginne to bewaile it, forgetting all that resteth behind in our hands.

But some man bewailingly will aske me, saying: alas! what haue we? to whom askingly I would answere: But what rather haue we not? One hath great reputation and credite, another hath wealth, and another health, one hath a wife according to his

F 2                      wish

wish and will, another hath sweete children, and another faithfull and trusty friends.

*Antipater of Thrace* did reckon it among his othergood fortunes, that he had sailed prosperously betweene Sicile and Athens, and wee each one of vs would haue all, though we haue not in the meane time the vnderstanding to thanke God, for the smalleſt thing. Neither make wee any account or reckoning of the greatest goods because they ſeeme to vs to bee too common, as to liue, to be in health, to ſee, to heare, to ſpeak, to enjoy peace, to eat and drink, to haue foode for our belly, & clothes for our back, to ſee & enjoy the fruites of the labourable ground, together with the commodities of the ſaileable ſea, that we can talk, or hold our tongue,

ſit

fit, or stand, sleepe or wake as we will. If men would but consider in their mindes, what displeasure and grieve redoundeth vnto such as doe lacke any of these abilities, they would, no doubt, liue much more content then they do. What thinke yee would the sicke giue for the benefite of health? the blind for the vse of his eyes? and such as are despised for a small measure of renowne? wee wretches are so blockish and blind, that wee can neuer prize the goods that we haue, vntill that we be deprived of them, and haue them no more.

That which resteth, I wish you alwaies to bee aduertised that ye fall neuer so farre in loue with the things of this life, that the feare ye haue to loose them vexe you with vnrest, or yet ha-

uing lost them, immoderate sorrow for them hurle you headlong into dispaire.

DISC. 13.  
*Of sadnesse, and sorrow.*

**A**Duersity doth beget in vs vexation and grieve, according to the greatnessse or smalnesse thereof: whereabout likewise there happeneth some fault: for now a daies we may see men, ordinarily , mourning and moaning excessiuelly for many things, not so much for that they haue cause, as because it is the custome. One lamenteth the mishaps of his neighbour, or friend, and carrieth a pale and heauy countenance, to shew that hee is very sorry therefore, although hee bee nothing sorry at all. This kinde of customizable

com-

compassion is altogether vnprofitable, in regard that euē in your owne aduersity, yee ought not to be sad, but onely so farre forth as reason doth require, and not as custome doth command, How many is there who weepe when others looke on them, and do thinke it shoulde be a very ill fauoured thing, not to shed teares when as others do, mourne? How many friuolous sorrowes hath it made many to flide into, to leane too much vpon the tottering and vnstayed proppe of opinion? How much better were it in such cases, to deuise some new fashion, and to feele humane accidents after that moode which best becommeth wise and moderate men? What good do their immoderate sighs and sobs, either to the liuing or to the dead? Doth their any

F 4 other

ther thing flow therfro, saue that  
they wast theselues wretchedly  
& wretchedly away? For though  
it be true that oftentimes such  
disasters and accidents fall out,  
that it is impossible for men to  
passe them ouer without being  
touched with sorrow for the  
same: neuertheles wee must al-  
waies beware to bee more sorry  
then reason doth allow, and see-  
ing that time ought to heale you  
in the end, it were a babishnesse  
not to preuent it wisely, and to  
doe that betimes, which once at  
last, nill we will we, it behoueth  
vs to doe.

How many men, shortly after  
the death of their children, or  
wiues, haue recomforted them-  
selues, as esteeming the time lost  
which they had spent in sadness  
and in sorrow? For although it  
bee true, that such persons are  
worthy

worthy to bee renewed in our remembrance, yet wee ought to bring thereunto that moderation and remedy, which at last wil needs offer and apply it selfe, though ye would neuer so faine it were otherwise.

DISC. 14.

*Of the affliction of good men.*

IT is not a small occasion of sorrow vnto vigorous minds, and such as are touched with humanity to see vertuous men vilipended or wronged: and truly it seemeth to be nothing lesse then a heauy heart-break & almost an vnsupportable paine to behold wise & peaceable men afflicted, troubled, and vexed, yea to bee ill-vs'd, & trampled, as it were, vnder feete by the vaine world, and to say the truth, it seemeth

F 5 that

that this doth touch vs very  
neere: for when as wee weigh  
with our selues that the por-  
tion and lot of vertuous men is  
no other but affliction, and la-  
bour of minde, we do therupon  
presently imagine, that thereby  
our best hopes are hemmed  
in.

If then such a case disquiet  
you, (as ordinarily it doth)  
thinke with your selfe, that if  
they be honest and patient men  
then are they in that case so  
much the more happy, because  
that in this life, which is so short,  
they purchase to themselues a  
life eternall in the heauens, for  
ye must know that the first good  
which such as go to rest in Gods  
house do obtaine, is to be quit  
and discharged from the tentati-  
ons and torments of this trou-  
blesome life.

Moreover

Moreover, set before your eyes the roll and scroll of the holy men of old, the blessed Martyrs of Christ, of whom some haue beene beheaded, others haue beene hanged; some haue beene burnt, and others haue beene broyled; some haue beene cut in pee-ces, and others haue had their skinne pulled off. Besides that, during their life they haue beene afflicted with hunger, nakednes, and neede: of whom certainly the world was not worthy, and therfore it had them in horrour, as those in whom it had no interest at all. But God loued them deereley, and by his diuine prouidence, which cannot bee deceipted, appointed them to passe through such tribulations, as through a needles eie, into the place of perpetuall repose. Yea  
the

the paines and perplexities that  
vertuous men do endure, do e-  
uen pricke them forwards to  
haue a more earnest desire to  
loath, and to leauue this wretched  
world. So that in the end they  
dislodge out of a bad & sad pri-  
son, they escape & slip out of the  
dark caues and obscure corners,  
and hauing no deepe apprehen-  
sion of death, they finde the faire  
beaten way that leadeth them  
to a better life.

## D. I. S. C. 15.

*Of other mens faults and imper-  
fections.*

**A**fter that yee haue thus dis-  
posed of your selfe, and  
haue appeased your owne passi-  
ons; yet shall yee haue the vices  
of others, and the faults which  
are done in publicke, making an-  
on-

on-set against you, to troubl e  
your minde. Considering th e  
disorder that is amongst men ;  
which is so great , that scarcely  
can any thing bee found in the  
roome where it ought to be, and  
that there is scarcely anyone that  
doth the duty whereunto by  
birth and calling hee was ordei-  
ned. The man who should proue  
the wise Judge, is a simple Citti-  
zen : and he that ought to be but  
a meere citizen, is made a Judge,  
and that man doth command  
who ought to obey.

It is a strange thing to consi-  
der, how that almost euery thing  
is corrupt and sold, & how that,  
as it were, all things are turned  
vpside downe. To see how that  
the poore man is punished for  
euery petty trespassse, & the pui-  
sant and wealthy person is spa-  
red : to see, I say, how the whole  
plotting

Againe, it cannot but bring  
griefe vnto a good mans minde,  
to consider how small occasion  
and example of liuing vertuously  
such persons do minister vnto  
vs, as hold the chiefe offices  
and the first rankes in the Com-  
mon wealth. The vertuous man  
is holden euery where as a mon-  
ster, abhorred, despised, and dis-  
dained. And what shall a man  
say, when as hee weigheth with  
himselfe the variable & mutable  
disposition of the multitude, one  
while louing, and another while  
loathing, at one time praising, at  
another time dispraising one and  
the same thing, one and the same  
party? How many bee the mis-  
erable changes that fall out a-  
mongst men? And what a hard  
case

case is it, when men make none account of that they should diligently heare: and on the other side hearken to that whereunto they should rather stop the eare? The dispite and dislike that many haue conceiued, by reason of such courses, hath made them bid the world farewell, and moued them to withdraw themselfues into the deserts and solitarie aboades, as not being able to behold with their eyes, that which did breede, and bring so much displeasure to their minds. And therefore such haue chosen to liue rather amongst the wilde beasts, amidst the vaste wildernes, and rocky mountaines, then amongst so many wild men, swarming with vile and wicked manners.

Neuerthelesse, in these, and such other occurrents as cannot bee

bee amended, man must command and maister his minde, and carry himselfe in such sort, that these vnamendable euils make him not to abhorre the company and society of men: but rather hee must take occasion thereof to bee the more watchfull & warie, least he become one of those that forget to carry themselues discreetly amongst men, hee must also beware least he minister occasion to another to blame in himselfe that which hee doth blame in his neighbour. A man must hold more on *Democritus* then on *Heraclitus* side. *Heraclitus* did weepe alwaies at the faults he saw men fall into; but *Democritus* did laugh at them alwaies.

To the one, all that men doe, did seeme to be but miserie: to the other, fondnesse and folly.

And

And it seemeth to bee the better of the twaine, when as things amisse cannot bee amended, that we sweeten them a little, if it were but in couering them with the cloake of a faire shew, and as it is a thing by all likelihood more consonant to mans nature, to laugh at the manifold miseries of our life, then mourningly to bewaile them with teares.

But yet yee shall doe better, if that about the vices of other men, and such as are done in publicke, yee do keepe a mediocrity and meane, neither alwaies lamēting, nor yet alwaies laughing at them: for it were both a miserable kinde of disposition, for a man to afflict himselfe excessiuely, by reason of another mans miscarriage, and a pitilesse kinde of passe-time alwayes to be laughing therat.

But

But there bee some, to whom this aduice will seeme to bee of no weight: for not onely they cannot comport with the imperfections of their friends, but also those of their enemies doe put them to paine. The honors, the precedencies, the wrongs, the incompetencies vex them: the importunitiess of their friends, the waywardnesse, and pieuishnesse of their seruants, and acquaintance trouble and torment them daily. But how much better were it to haue patience in such accidents, chiefly seeing they winne so little by willing and wishing the amendment thereof? Yee must rather imagine and thinke with your selfe, that these men, which thus take pleasure to annoy you, are as dogges which be borne to bark. We must impute all this euill to their

their peruerse nature, wherein they are inough punished by the meanes of a perpetuall perplexity and anguish, which pricketh, and pierceth their minde.

But if your weakenesse bee such, as to stumble at all that yee see ill done, by such as are about you, yee are then, in that case, merely forlorne. For if the vices of strangers, or of those that be your owne, come once to win ground on you, to close with you, and to ouercome you, yee shall be abashed, and amazed to see how that all such importunitiess and troubles, like water, shall runne into you, as the raine doth from the gutter into the base court, or from a steepe hill into a low valley. And out of all question, it is to be vndiscreetly tender-hearted for a man to be alwaies sorry and sad, if

if these, with whom we do hant,  
do not handle, vse, or entertaine  
vs so carefully, or respectiuely as  
we craue.

The immoderate affection we  
beare vnto our selues, doth de-  
ceiue vs, and the delicacy of our  
condition maketh that wee can-  
not beare with the defects and  
neglects of our seruants, we not  
considering how that very often  
they know not how to doe any  
better. Wee require at their  
hands perfect things, when as  
yet we our selues do fall into so  
many faults, and are subiect vnto  
so many imperfections.

And most often wee play the  
passionate and fretting mans  
part in our seruants behalfe, ei-  
ther being moued by the distafts  
that our owne ill conditions doe  
occasion vnto vs, or by the qua-  
lity and kinde of the businesse  
we

we haue in hand : and thus foolishly wee cast the fault ouer vp-  
on them which are innocent, and  
do the best they can.

There is also another thing  
which doth bring vnto vs much  
disquiet, and that is to affect too  
much one and the same thing, &  
thereabout to fall into debate  
with our friends. For there was  
neuer yet any perfect friendship  
amongst them which are led and  
miscalled with an obstinate e-  
mulation and contention who  
shal ouercome. If ye belabor, &  
accustome your selfe, through  
ezercise, to frame your selfe to  
times and persons, ye may easily  
gouerne and rule men at your  
will, & withall purge them from  
such euill humours as yee finde  
them subiect vnto. And whensoe-  
uer it shall fall out, that it shall  
seeme vnto you a thing impos-  
sible

108  
sible to comport with them; thinke that it is your fault, and that this floweth from your own inability: considering how that so many others could, and yet can, very well comport with the same. For euen as the sicke are wont to say, that they finde all meates bitter, and contrary to their taste, thinking that the fault is either in the meates, or in the man that prepared them: but as soone as they see other men eate them, without going anie whit against their stomacke, they do know that the imperfection lieth in themselues. In like manner, as often as yee call to minde, how that many others haue suffered, and yet doe suffer, with a gaye and couragious heart, the most troublesome, and toilesome accidents of the world, yee must confess that the fault must bee imputed

imputed to your owne feeble-  
nesse, and to no other thing else.

If the manners and conditi-  
ons of your wife vexe you, ye  
must bend them, and bow them  
gently and softly, if it bee possi-  
ble, and that by vsing all kinde  
of milde and amiablie meanes.  
But if your mis- fortune be such  
that yee cannot preuaile with  
her, by way of pleasing and  
peaceable perswasions, then it  
behooueth that wisedome and  
discretion teach you to endure  
patiently her crosse-conditions,  
and to maister and dissemble the  
euill which yee cannot amend:  
otherwise bee yee sure yee shall  
turne your house into a prison,  
your quiet rest into restlesse  
coyle, and your good name into  
an intollerable shame.

In your children require not  
that sagenesse and settlednesse,  
which

which ye find in old folkes: seeing that they were not borne old: This age carrieth in it many things, the which if ye should endeauour on a suddaine to draw to a perfection, ye should vndertake a taske of no small trouble, and if in yong trees ye are contēt that they beare leaues and buds, why do yee require ripe fruite in your children before the time? Who craueth the thing that cannot be had, laboureth for that hee shall not obtaine? The meane is to teach, & instruct them diligently, to bring them vp vertuously, and not to chide them continually, or check them immoderately: if peraduenture they faile to do a thing as they ought.

Disc.

## Disc. 16.

## Of Injuries and Indignities.

There are some men, which could patiently comport with all other kind of affliction : onely they cannot away with an indignity and wrong. The which thing, neuerthelesse, befalleth them more for being perswaded that the iniurie offered them is vnsupportable, then for that it is so of the owne nature. In which case, one thing may auaile you much ; if yee can resolute with your selfe to keepe you aloofe from the common opinion, and if yee can consider without passion, each one of the things that are wont thus to toile, and turmoile mens mindes. For in so doing, yee shall see, if yee haue reason to think vpon the wrong

F offered

offered you so immoderately as  
yee do.

There is one kinde of displea-  
sure, which we call an iniurie, or  
wrong, that is, when any one  
ouerthwarteth vs in our affaires  
against all equity and right. And  
there is another kinde, which we  
call an indignity, or affront,  
when as in our body, or name,  
we are vsed by word or deede o-  
therwise then is fitting.

For both these kindes, yee  
ought to know, that the vertu-  
ous man is not subiect to receiue  
any wrong: not that I do meane  
that there is none to offer, and  
inferre wrong, (for there is no-  
thing so sacred, but there will be  
found sacrilegious hands to  
touch it.) But that though there  
bee not wanting multitudes of  
men, whose tongues and hands  
haue no other imployment, but

to

to defile, and diminish, so much  
as in them lyeth, the honour of  
God, and of men: yet, for all  
that, the vertuous mans minde is  
not a whit the lesse assured: and  
though that such mischieuous,  
and malicious men, leuell right  
at him to hit, and to hurt him  
with their harmefull shaft, yet  
doe they come short of their  
aime; for either they hit him  
not, or if they do, they hurt him  
not at all: for an inviolable thing  
is not simply: that which cannot  
be hit, but rather: that which being  
hit, receiuesth thereby no  
hurt, or at least, careh not at all  
for it. And thus doth its fare with  
the vertuous man, who of him-  
selfe offereth no man any occasi-  
on of offering him any wrong.  
And is it falle out, that a man, out  
of a proud & haughty stomacke,  
or rather out of a malicious dis-  
position

position set vpon him, and assaile him; he is then in that case like a brasen wall which the darteres of the wicked cannot pierce through.

Moreover, we know that the vertue and vigour of him, who in fighting hath vanquished his aduersarie, is alwaies greater then the mans who neuer did try the combate in his time. And euen the very same must we think and say of the vertuous wight, and wel disposed person: who, like to good mettal, the more he is fired the more is hee fined, the more he is opposed, the more is he approued. Wrongs may well trike him, touch him, or pricke him, but they cannot imprint in him any false stamp. And if (peraduenture) some flout, or affront be flung vpon him, as it were, by the way; yet doth he in the meane time

time remaine firme and vnremo-  
ued, hee maketh no reckoning,  
nor yet taketh any notice there-  
of, as assuring himselfe that it  
doth not reach so farre as vnto  
him. Adde also hereunto, that  
there is almost no man, but hee  
will hold the wrong-offerer for  
wicked, and the wrong-sufferer  
for honest, as not deseruing any  
such outragious vsage. The force  
and strength of his vertue appea-  
reth so much the more in this  
kinde of aduersity, and his mild-  
nesse and meeknesse of minde,  
shineth so much the more clere-  
ly, by how much the more atro-  
cious and grieuous the wrong  
offered was. But vnto such as are  
of a more tender and dainty cou-  
rage, an indignity is more vnea-  
sie to be borne withall.

But would you see how men  
do measure wrongs by opinion?

G 3 Such.

Such vanity there is in the things  
of this world, that some will  
make lesse adoe for a bloudy  
blow, then for a light box on the  
eare. Yea some will make a grea-  
ter stirre for a vanishing harde  
word, then they would doe for a  
deadly dint of a sharpe sword.  
Wee are fallen into such blinde-  
nesse and babishnesse, that opini-  
on annoyeth vs more then the  
soare it selfe, being like vnto  
little children, which are ama-  
zed at a mummers maske. If it  
chance that a man bee hindered,  
or wronged in his goods, it is a  
wonder to consider what a coyle  
hee doth keepe about them. But  
the discreet and well-stayed per-  
son, who iudgeth of things ac-  
cording to reason, not measur-  
ing them by opinion, as he hol-  
deth all things, euен as if it were  
by borrowing so he feeleth the  
losse.

losse of them, as if they were things no wise his owne. And euen as he shoulde not cease to be content, though hee had never had them at all, so he taketh the losse of any part of them, as the necessary out-casting or forgoing of one portion to saue another, in the middest of a tempestuous storme. Yea the forgoing of his whole goods will not make him to forget his owne worth, and vigour of minde: he knowing well that not onely his goods, but also his life, honour, and whole happiness doe hang vpon him who is the giuer of euery good thing. Such an one possibly hath couzened you of so many crownes, hath deceipted you of so many Duckets. Well, it is a damage he hath done you, yet is it a losse but of a part onely of your goods, and not of the

G 4 whole

whole. And the man that hath the heart to giue, or forgoe the whole, can he be much sorry to let go, or loose a part?

But if it bee the manner of your losse which doth most vex you: then in that case yee haue to thinke, that as your vertue would haue you to comport with Fortune and her frownes; so ought yee likewise to beare with insolent and audacious men, which are no other thing else, but the hookish handes of the same hard fortune. Trust me, that our impatiency doth vs much more harme, then those, of whose violence, iniustice, and wrong wee doe so bitterly complaine.

What? (will some say) such a one did disdaine to cap to mee; such another in speaking to mee did not vse that respect in my behalfe.

behalf as he ought, & I thought he should haue done : such a one did not giue me place , but sate him downe before me, and such another would not giue me the wall. What tearms, I pray you, be all these, but meere plaints flowing from the soft and feeble courage of an effeminate minde?

Diuers thinges displease vs, which otherwise would not do so, if we had the skill and will to conster them aright, and to take them in the better part; whereas through our owne indiscretion, and distrust of our selues , wee make that an indignity which of it owne nature is none, in so doing wee iudge our selues well worthy thereof, and what other thing is it but lacke of courage, though we feele the wrong wee haue receiued neuer so sensible, not to be able to tread on it, and

And if we will but weigh and obserue how, and in what manner the mighty visions and imaginations of dangers, which do present the selues in our dreames do suddenly euานish, ye sometimes do make vs laugh when as wee remember the same, wee should do well to endeauour to do the like in our wrongs, euen to thinke when as any wrong is done vs, that we doe but awake out of a dreaming sleepe: a vertuous and wel-disposed man (assure your selfe) will bee loath to wrong you in your body, goods, or good name; and as for any ill-disposed wretch, what shall it auaile you to complaine, seeing that he is no more his owne man then if hee were madde? Yee will willingly endure any thing at the hands of a man

man that is out of his wits, neither will ye make any complaint for ought hee hath said or done to you, but will rather pitty his case: in the like manner must ye beare with the mis-behaviour of a foolish vndiscreet person, who is no better then a man out of his mind: yee will endure well enough what a Iester or sporter will say vnto you, be it neuer so vnpleasant, and would thinke it but a base part for you to enforme against, or to complaine vpon such a person, and if hee chance to vtter any pleasing word amidst his carping discourse, ye take it and tast it as a sauory disport. Consider therfore how vnfiting and vnseemely a thing it were that the same word vttered by one should make you to laugh, and by another to lowre: the case so standing,

ding, that the man that is in choler hath no more iudgement then a simple Iester hath; if hee haue so much.

But what shall wee say of those that are offended with little boyes, and silly women? persones that doe offend rather of weakenesse then of a wilfull or wicked designe? for conclusion yee shall never attaine to tranquility of minde, if yee take in ill part euery crosse-chance that doth offer it selfe.

Some will say, this offence may bee well borne with, but that other must not bee borne with at all. But these men doe shut vp vertue into a too straite roome, and confine her abilities within too narrow bounds, as if they should say vertue may well vanquish this wrong, but not that other, truely if fortune be

be not wholly beaten downe and defeated, she will remaine mistresse. But what if it be so, will ye say, that I haue giuen some occasion to affront me in this fashion? how then shall I, or can I, beare it patiently and go with an open face? If the iniury hath his birth from your misbehauiour, ye must thinke then, that it is not so much a wrong as a correction: and this yee ought to receiue as a discrete man ought to do, and withall make vse of it as a chalifement of your owne miscarriage. If it chance that a man floute you for some imperfection of your person, as for that your nose, eyes, or legges are not to their mind, take not this to heart as a reuengeable wrong: for it is but a meere folly, for a man to care much for that which falleth not out

out through his owne faults. *Fidus Cornelius* did weepe for very anger in the Senate, because *Corduba Struthio* said to him scoffingly that he did resemble much a pilde Camell: see what simplenesse, if one counterfeit our gesture, loe wee are by and by offended. But what miserable blindnesse is it for a man to vex himselfe because another doth imitate his mode or manner of going. The meane were rather to do thus, if nature hath laid vpon you any defect or blemish which doth deform your body, which yee cannot couer, that your selfe were the first man should speake of it, as knowing it better then any other: for by this meanes ye shall take away from others all occasion of scorning or flouting you for the same: Thus *Vatinius* was wont

to

to mocke himselfe, in regard of his necke, and feete which were somewhat deformed : so that his enemies and ilwillers could not take any aduantage thereof to breake vpon him any bitter iest. Moreouer it is not a small policy to deprive the party that doth you wrong of all the pleasure hee entendeth to reap, by holding your peace, as not thinking him worthy of so much as one word of your mouth, or by leauing him there where ye found him, as disdaining to brable or quarell with him, or yet to take any notice of the man, or of his manners: if ye will be aduised by me, make neuer answere to an insolent malapert person, for in holding your tongue ye leaue with him lying in his mouth, yea in his minde, his vice, folly, and rashnesse, whereas in answering

ring him, ye shal conforme your selfe to his naughty nature. There is nothing that equalizeth so much men among them-selues, as the participation of one and the same vice: neither can there any such chasteinent befall vnto an ill-humored man as to make no reckoning, but to let vanish with the winde his vaine and vnsauory words, for both by your silence are his speches cōdemned of impertinency, & he deprived of the pleasure he promised to himselfe by prouoking you to anger.

It behoueth likewise a man to be very circumspect and warie in his iesting at others. For we find by experience that men do commonly flie the company of such as make profession of scoffing and mocking others. We find likewise that no man can  
entertaine

entertaine certaine amitie and  
vnsaileable friendship with such  
an one as is auerse from pard-  
ning such as haue offended him.  
The Emperour *Caius Caesar*, a  
man of an iniurious inclination,  
had in his armie a certaine Tri-  
bune, *Cherea* by name; a man of  
a shrill, small and womanish  
voyce in speaking, and therefore  
one of whom they had no great  
opinion. This womanish-voiced  
man hauing on a time asked the  
Emperour what should bee the  
watch-word: he of purpose to  
scorn him gaue him such a word  
as was dishonest. By reason of  
which indignity the Tribune was  
so deeply offendēd, that therafter  
associating himselfe among the  
murtherers which did wickedly  
sease vpon the Emperour, he was  
the man who with one blow did  
beate downe the one halfe of his  
braines

braines. So that he who seemed vnto *Cesar* to come somewhat short of a man, proued most the man (though indeede he had more malice then man-hood in his heart) in cutting off impiously *Cesar* from being any more a man & a Monarch among men. To vse such bitter taunts bewrayeth want of discretion, and not to be able to digest them, doth argue lacke of courage. *Socrates* hearing himselfe flouted to his face, did no other thing but laugh thereat, without making any shew of a displeased mind. It is reported of him and of *Lucius* the Romane, that they two did so happily entertaine this *Tranquility of mind*, that they were neuer seene to change their countenance.

Moreouerye ought diligently to auoide all noyse, brables and

and strife: for this brawling and quarrelling humour altereth not a little the whole man, and maketh him ill-conditioned. Be not lauish of your language, but rather sparing of speech. Let your words bee such as carry with them their due authority and weight. And withall accustome your selfe to passe diuerse things vnder the great seale of sure silence.

Suffer not your selfe to be beguiled by the vnreasonable opinion of the misordered multitude, which doe hold such folkes onely to bee free as may do what ere they list, be it neuer so euill, and such onely to bee courageous and generous spirits as can put vp no wrong.

It is true liberty for a man to liue not according as his lawlesse lust doth lead him, but as reason

reason doth rule him: and to do not what euer sensually hee would, but what reasonable he should. And it is true courage and magnanimity for a man to put vp wrongs, to misteeme the, not to bee moued by them, but to command his affections, and to ouercome his passions. That which the man shall neuer be able to do, who hath not his spirit composed, and his minde ordered to despise these vanities and delicacies, which doe shake the feebler sort: finally endea- uour to haue the vpper hand in setting light by all humane cros- ses, and popular conceits: for it is no signe of good health when a man is alwaies crying & com- plaining that they touch him, & in the same manner it fareth with the minde.

Disc.

## Disc. 17.

## Of Pouerty.

THE man that can make  
but that reckoning of life  
and death that he ought, I feare  
not that pouerty can afflict him,  
or yet bereave him of his rest,  
For it were a thing very vnfiting  
that hee who can despise death,  
should suffer his courage to bee  
cast downe, let alone, to bee  
quite quelled by pouerty and  
neede, which neuerthelesse is the  
thing the common people doth  
most apprehend, and most plaine  
vpon, when as they cannot at-  
tain vnto a sufficiencie of goods  
whereupon to maintaine them-  
selues in a gay and gallant man-  
ner. They not being able to con-  
tent themselues with such things  
as may serue for their necessity;  
but

but esteeming abundance and wealth mans soueraigne good; and pouerty, and want his soueraine euill. And yet were it not better for a man not to haue a thing, then to loose it when he hath it? And how is it possible in this life that some should not loose, seeing that one cannot be rich, except many other bee poore, and many cannot inherit, except others do dye? And yet there is in pouerty this consolement, that as it is not subiect to the receiving, and incurring of great damages, so is it not accompanied with so many monstrous turmoiles as plenty and abundance is.

And to thinke that rich men haue more courage to comport with losses then other men haue, it is an errour. For the paine of a losse is as sensible and dolorous

rous in a bigge body, as in a  
small; yea we see ordinarily, that  
the greatest men are the most  
tender and delicate.

The Philosopher *Bion* was  
wont to say, that the paine is a-  
like which is felt by plucking, or  
pulling the haires from an head  
that hath many, and from that  
which hath few.

All the difference that can be,  
is this; that the balde head hath  
lesse haire to loose, and conse-  
quently cannot feele so much  
smart as the other doth that is ful  
of haires.

Hence it is, that we see, for the  
most part, the poorer sort of peo-  
ple to be more iocund and ioy-  
full then commonly the richer  
sort are, because they haue not  
so great care as they haue, nei-  
ther do they feare so deeply the  
storne of aduersity, as the richer  
sort

fort doe. For they are eaten vp with this double worm, the care of conseruing and increasing the goods they haue got, and the feare of loosing that which they enjoy. But pouerty is a Castle and fort, assured and fenced against fortune, yea the whole world. She feareth nothing and is able withall to defend herselfe against all her enemies.

Thou man whosoeuer thou art that goest drooping & dying for riches, for worldly pelfe, and wealth, tell mee I pray thee, if since thou hast got them, they haue brought vnto thee any more knowledge vnto thy minde, or more tranquility and peace vnto thy spirit, or more rest and happinesse vnto thine heart, then thou hadst before, they came into thine hands? The wise men among the heathen haue

haue taught vs, how much po-  
uerty is to be prised and praised,  
when as they did portrait and  
paint their Gods naked,attribu-  
ting vnto them all things accor-  
ding as they conceited to bee  
most befitting their natures: and  
as for my selfe, I shall neuer re-  
pute that man poore who is pla-  
ced without the reach & power  
of fortune. There is one thing  
sufficient to expresse vnto vs the  
nature of pouerty, to wit, that  
no vertuous man speaketh there-  
of, but he praiseth it, and auou-  
cheth that the wisest haue beeene  
those who haue suffered the same  
with most contentment, and  
truly it is a great weaknesse and  
tendernesse in vs not to bee able  
to endure that which so many  
others haue well endured, and it  
can be no other thing but a vaine  
apprehension and a friuolous

H feare

from

feare of enduring and suffering  
which maketh vs so feeble heart-  
ed, for if we were indeed of a ge-  
nerous & magnanimous disposi-  
tion we would loue and like that  
for our selues which we approue  
in others, and therefore howso-  
euer that this pecuyness and  
softnesse of ours is not alto-  
gether to be comported with; wee  
ought at least to limite our af-  
fections and dressē our selues in  
such sort that fortune may finde  
the leſſe aduantage to offend vs,  
for a little body that can couer,  
& gather it ſelue together vnder  
a buckler marcheth on towards  
the enemy, much more surely  
then a bigger body doth, that  
lyeth at large and open vnto  
blowes, If it were not mine in-  
tention to husband the time, &  
to ſpare paper, I could enlarge  
my diſcourse by reciting of al-  
most

most innumerable examples as well of heathens as of Christians, which haue placed a great part of their perfection in pover-ty. But yee ought to consider one thing for all, that *Iesus Christ* was poore, who was Lord of the whole world: his Disciples were poore, which did possesse all things, and the Saints were poore which might haue beene rich. If yee should never dye, I would aduise you to set your affection vpon riches, but I see that those to whom they most befall, doe finde sooner the end of their liuing then of their lon-ging. But why should a man torment himselfe for a thing that hee must necessarily leauue? and why is he not rather con-tent quietly with that which is needfull, chiefly considering that the fairest kinde of wealth

is for a man to bee neither too poore, nor yet too farre off from pouerty?

## D I S C . 18.

*Of Death.*

**I**T seemeth that all incommodeities and mis-fortunes may bee borne with, either by the meanes of a long custome, or by the helpe of a strong discourse, onely death and the apprehension thereof, is the thing that putteth vs in greatest feare.

Now the onely remedy and true easing of this euill, is that ye make this reckoning of the world, and all that is therein, that yee haue nothing which is your owne, neither life, nor liuing, no not so much as your owne selfe : but that yee liue alwaies at borrowing, as holding your

your very life, not in property but on condition to restore it vnto him againe, who hath lent it you, whensoeuer hee shall require it at your hands: yet for all this yee must not neglect it as thing not yours, but must keepe it faithfully, and carefully in regard that God hath trusted you with the custody thereof, and when it is time, to render it to him that gaue it, not grudgingly, but gladly, and with a cheerefull countenance, in the meane time thanking God, the giuer of all good things, for the time ye haue had the vse and aid thereof, and saying vnto him in this or the like manner; Lord, I render vnto thee againe this soule, and life, with as good an hart as it pleased thee to giue me the same, yea euen euen with a better and readier will then I did

H 3 receiue

receiue it, for when thou gauest me this soule, thou gaest it to a little weake creature, which knew not the good thou then didst bestow, but now thou dost receiue it againe at the hands of a creature, more accomplished, who knoweth what it is hee commendeth into thine hands, and therefore rendereth it vnto thee, withall franknesse and readinesse of will: and truly we may easily imagine that it is not a thing otherwise difficult for a substance to returne to the the place whence it first came, the body therefore must returne to the earth, and the soule(if it go the right way) must goe to him that gaue it. To bee short, that man doubtlesly neuer learned well to iue, who knoweth not how to die: we must therefore in this case bee so affected towards

owards our selues, as wee are wont to be in the behalfe of fencers which must fight in a barred field, for wee commonly hate him that beareth himselfe faint-heartedly, and fauour the other who out of a braue courage had rather choose to dye then to bee ouercome. Besides that the feare of death is sometimes the cause, or occasion of death, to him that flyeth fastest from it.

And seeing yee know well, that life was giuen you vpon condition to render it ~~not to be~~ lovnist, as to desire to enjoy that thing for aye, which was giuen vnto you to a day, by making your selfe Lord, and owner of the thing whereof yee are onely a depositarie or keeper.

Moreouer men will say, that it is a matter much importing,

to wit, the feare, and apprehension of death, and that it is the extreame of all terrible things. But ye ought to vnderstand that Death is not to bee found fault with for this, seeing that it proceedeth not from the nature of death, but from our owne imbecility: who are commonly overtaken and intangled with delights, with a desire of this transitory life, and with an immoderate loue of this miserable flesh? And if yee take good heede, it is dreadfull, as the opinion which wee hold concerning the same. For euery man feareth it according to his iudgment, apprehension, and conscience.

And if it be so, that yee haue no feare thereof, but onely for this occasion, then lay the blame vpon your selfe, and not vpon it.

it. For in this case it fareth with men of euill conscience, when they must dye, as it doth riotous spend-thrifts when they must pay their debts. They will not come to an account for the distrust which they haue of their ability to satisfie for what they haue done.

And to say that ye feare death, by reason that it is the last point and periode of man, hath but little reason in it. For the soule is alwaies the fore, it liueth alwaies, and cannot dye.

The *Greekes* call mans decease, the end, giuing vs thereby to vnderstand, that it is the period and end of wearisome life.

The holy Scripture calleth it asleep, to assure vs of an assured resurrection, and to the end wee weepe not, as the Infidels doe, which are without hope, Let vs

H 5 consider

consider with our selues how many holy men and women haue prised it, and desired it as the onely easement of all their anguish.

The writes of *Salomon, Job,* and the Histories of Gods Saints are ful of the praises of this Christian desire of death. What a vanity is it to loue so much this miserable life, this Iaile, this prison, this vale of teares, seeing that the longer we liue, the longer wee liue in sinne, the more daies we spend, the more waies wee offend, and so goe on each houre \* purchasing vnto our selues a new paine and punishment?

Finally, to shut the doore vnto all fearefull apprehensions of death, we must learne to do two things which the world can neuer teach vs; the one is to liue

well

well, for a vertuous and Christi-  
an life maketh euen agreeable  
the very memory of death : the  
other is that we beleue that  
the thing which it hath plea-  
sed God to affoord vs for a  
medy, and easement of our  
manifold labours, and toyles is  
not so harsh, nor so horrible, as  
we do imagine it is.

And for a finall conclusion, let  
vs remember, how that the  
Saints haue had life in af-  
fliction, and death in  
affection.

The

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## The Authors Conclusion.

**B**EHO LD here the floures that I haue gathered here & there out of the garden of the flou-  
rishing wits and writs of the wise, which I haue passed  
mine eies ouer. Them I lay  
out in common betweene  
you and me, euen as the busie  
bees do in their hiues with all  
they haue reaped in the faire  
and well furnished gardens,  
or flourie fields, to the end we  
together may draw out there-  
of

*The Authors conclusion.*

of the sugred honay of this  
sweet and pleasant *Tranquility*  
*of mind*. I am of the opinio for  
my part, that if the ancient po-  
ets had throughly knowne  
thereof, they would not haue  
put themselues in paine to  
compose any other *Nectar* or  
brue any other *Ambrosia* be-  
sides this, for the diet of their  
gods: but should haue thought  
them well feasted in seruing  
them with this dish alone, for  
all messes and at meales. See-  
ing therefore we haue the o-  
portunity offered vs of find-  
ing out, and vsing so diuine a  
thing, let vs make vse of it in  
the most thrifty manner wee  
possible may: acknowledging  
in the meane time that  
this

*The Authors conclusion.*

this *Tranquility* we talke of, is  
a gift from heauen, which the  
bountifull influence of the  
worlds-maker must distill in-  
to our minds; hee being the  
true and liuing well-spring  
whence floweth all our felici-  
ty and blisse. Whose name  
therefore (according as  
wee are bound) wee  
blesse and magnifie  
for euer.

*Amen.*

***FINIS.***